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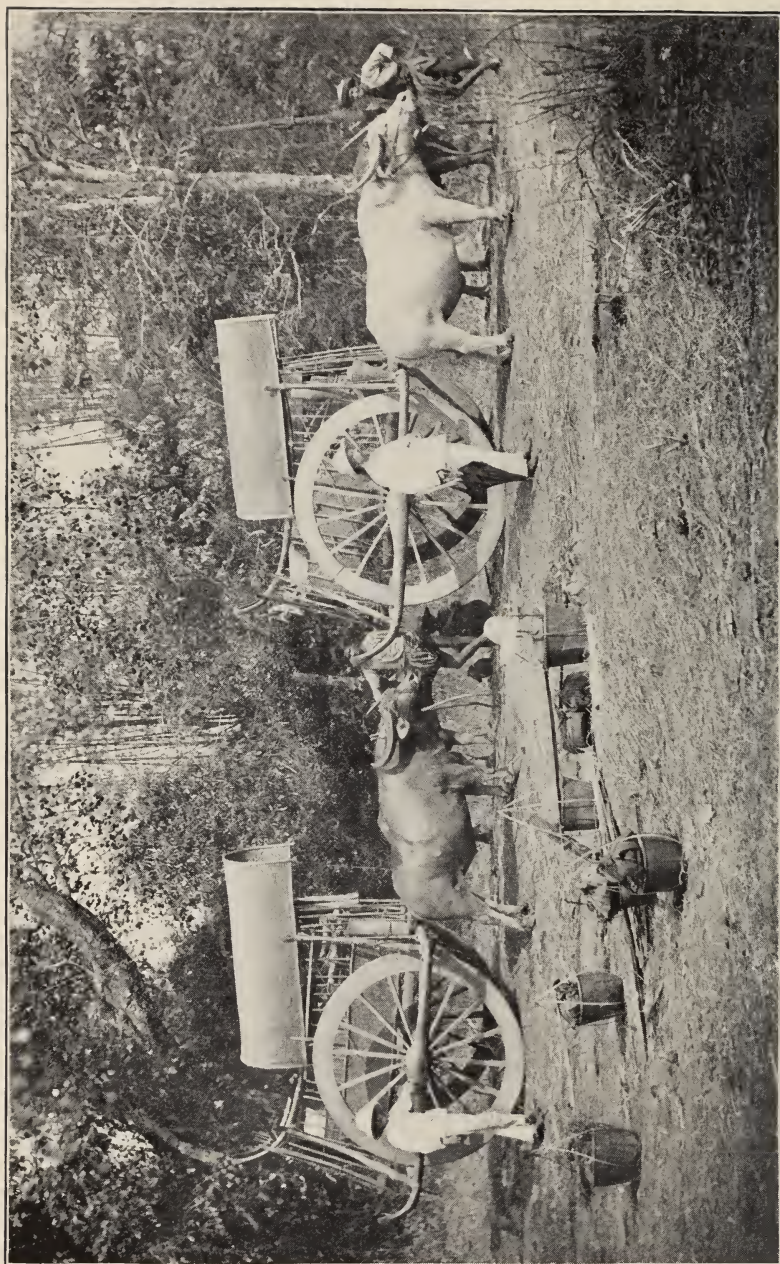








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AMERICAN BIBLE SOCIETY CARTS ON A TOUR IN SIAM

# The Missionary Review of the World

VOL. XXXI. No. 10  
Old Series

OCTOBER, 1908

VOL. XXI. No. 10  
New Series

Published by Funk & Wagnalls Company, 44-60 E. 23d St., N.Y. Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres. and Treas., Robt. Scott, Sec'y

## SIGNS OF THE TIMES

### ENLARGED PRAYERS

"Let a man take care that the circle of his petitions grows wider every week," says Rev. J. H. Jowett. "The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession."

### READ AND PRAY

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### THE PROGRESS OF THE KINGDOM

Every week there is added to the Christian Church out of the non-Christian nations more than three thousand converts. It took seven

years in China to win the first convert. It has taken longer in some countries. But every day now, on the average through the whole three hundred and sixty-five days of the year, at least four hundred new converts are added. "We think we are doing well in this country, America," says J. Campbell White, "if three or four per cent. is added to the membership of a denomination in one year, but the missionaries go far beyond that percentage. During the last ten years, in India, while the entire population of the country has increased two and one-half per cent., the Christian Church has increased thirty per cent. In Korea, this year, they added sixty per cent. to their entire church-membership, and sixty per cent. the year before." Bishop Oldham says that in the Philippines we are face to face, not with a siege, not with a campaign, but with a harvest-field of great magnitude, without reapers enough to gather the ripened grain. Thirty thousand Protestant converts have been gathered there since the Philippines were occupied by American forces. Eight thousand were added during the last year; and there is every reason to believe that the message of Christianity may be spread through all these islands during our lifetime.



### LAYMEN'S MISSIONARY MOVEMENT IN GERMANY

The Laymen's Missionary Movement seems also to be taking hold in Germany. Professor Meinhof published a little booklet, "The duty of laymen to aid in spreading the Gospel," in which he set forth in powerful language the arguments which have stirred American and English business men to the depths of their hearts. Two meetings of leading men have been held and a third was announced for September 23, so that a hopeful beginning has been made. The intention of the leaders is to hold small meetings of men in private homes, especially in Berlin, and to discuss there the necessary preparatory steps, and, if the way is opened, to hold a large public meeting in Berlin during the winter. God grant success to the undertaking, that thus German laymen may join hands with their American and British brethren in work for our Lord and Master!

### FRENCH AND MISSIONARIES IN MADAGASCAR

The difficulties of Protestant missionaries in Madagascar, caused by the hostile attitude of the French Governor-General and his officials, are by no means ended, in spite of the protests and prayers of French Protestants and the promises of the French Government. Here and there permission has been granted to rebuild a church, or to reopen one closed by the command of the Governor-General, but far oftener steps are still being taken which greatly hinder the missionary work. For instance, in the country of Sihanaka, permission is refused to rebuild three churches, for the simple reason that these churches are only half an hour

distant from another church, just as if the law prohibited the placing of buildings for divine worship so close together. At Maroantsetra, a harbor in the Bay of Antongil, a church erected five years ago has been kept closed by the government two years and one-half. The Protestant natives asked for permission to reopen the church. The Governor-General refused the permission, saying: "The native Protestants of Maroantsetra, few in number, of Hova origin, and led by two butchers, have always been claimed by the London Missionary Society. They have neither land nor money to erect a building." We are assured that these native Christians are not few in number and that the church is five years old and has been used more than two years, so that no money is needed.

The influence of this persecution of Protestant missionaries by the French Governor-General becomes clear from the following figures published by the Paris Missionary Society. It had upon Madagascar 576 schools in 1902; and 424 in 1903; 373 in 1904; 319 in 1905; 272 in 1906, and 147 in 1907. What a decrease in five years; caused only by official persecution! In the provinces of Imerina and Betsileo 15,229 pupils attended the missionary schools in 1906. In 1907 the Government permitted the attendance of 7,390 only, without making any provision for the others.

### TEMPERANCE MOVEMENT IN WEST AFRICA

One of the Basel Society's missionaries from the Gold Coast, West Africa, vividly describes the misery caused by whisky in Africa, and its hindrance to the work of the missionaries. He states that most of the

whisky brought to the Gold Coast comes from England, and that more than one and one-half million dollars is spent annually for whisky, while the value of all things exported from the Gold Coast (rubber and palm-oil excepted) is about sixty thousand dollars *less*. To remedy the ever increasing evil, the Basel Missionary Society decided some years ago to found a Blue Cross Temperance Society upon the Gold Coast, and to-day there are 20 Blue Cross Societies on the Gold Coast, with 930 members and adherents, of whom some are still heathen. These temperance societies are waging a successful war against the prevalent intemperance and immorality and thus indirectly aid the missionary work. It might be well to start similar societies in all other missionary fields suffering from intemperance.

#### **PROGRESS AMID DIFFICULTIES IN PERSIA**

Rev. F. M. Stead writes that during the year, since the Arab evangelist and his wife settled in the village of Sahnah, there has been reason for thanksgiving for God's manifested presence and power. The first convert was baptized on June 16, 1907. There are now twenty baptized converts and many inquirers, adherents and candidates for baptism. The life of the village has been profoundly affected, and the fame of the Christian work has spread into a wide district; and pilgrims passing through the place have carried the news to their distant homes in all parts of Persia, and even to far-away Afghanistan, and to Russian and Chinese Turkestan. In a recent trip to the Turkish border, Mr. Stead found twenty-two inquirers in five

different villages. A few months ago these people knew nothing of the love of Christ; but now they have come face to face with the Savior, and have accepted Him for time and eternity. They are still woefully ignorant and superstitious, and some of them are living in bitterly fanatical surroundings, but the Light of God has entered into their souls.

#### **JAPANESE REFORMS IN FORMOSA**

Japan has made extensive improvements in Formosa since the island was ceded to her at the conclusion of the war with China in 1895. The island had then a population of 3,000,000 Chinese, and perhaps 100,000 savages. There are now about 100,000 Japanese in Formosa, who confine themselves to keeping stores, hotels, bath-houses, etc., acting as foremen or superintendents of new enterprises, doing the work of skilled mechanics, engineers and teachers, besides controlling the military affairs, and acting as judges of the courts.

The Formosans have been given employment, and their wages have increased fifty per cent. Justice is for the first time obtainable for the poorest coolie. Schools have been built and equipped, both for boys and girls. There are also normal schools for teachers, a medical school, two agricultural schools and one police school. Railroads were constructed, and barracks, police stations and post-offices erected and telegraph and telephone systems installed. Harbors, breakwaters, docks and lighthouses have all been completed or are in process of being built, where there was nothing before but danger, delay and shipwreck. An intelligent system

of taxation has been inaugurated, which has rendered Formosa practically self-supporting. In Formosa the Japanese have exhibited great patience in dealing with vexatious problems.

### **SPECIMENS OF NEW CHINA**

Dr. Arthur H. Smith recently addressed a gathering of "students, teachers, and the gentry" in one of the large middle schools of Peking. "Twenty of the students formed an admirably drilled brass band, and they took the trouble to learn and practise the tune 'America' in honor of the occasion. Mr. Fei Ch'i Ho, one of our returned students from America, with others of Tung-chou training, sang a hymn. The program of the meeting, consisting of nine items, was written out in large characters, framed, and hung over the heads of the speakers where all might read it. An electric fan added to the comfort of the speakers. The walls were covered with charts and pictures illustrating all branches of science. Ten large historical pictures at the rear, illustrating passages in the careers of Alexander the Great, Hannibal, Cæsar, and Napoleon, a picture of Shakespeare, another of Washington, and one representing the birth of Jesus Christ, suggested appropriate lessons for a closing paragraph. All this but a specimen of New China."

### **THE SITUATION IN TURKEY**

The surprising action of the Sultan of Turkey on July 24, in granting a constitution to the Turkish Empire, has already been mentioned. If this develops into tangible reality, it will be one of the most astonishing of all the changes which a century has witnessed in the politico-religious world.

Abd-ul-Hamid II, Sultan of Turkey, is perhaps the most generally disliked and distrusted of all reigning powers, the King of Belgium not excepted. Born in August, 1842, he is now in his sixty-seventh year. His brother, Murad V, was deposed in consequence of mental incapacity in 1876, and the present Sultan succeeded to the throne, and has therefore been in power thirty-two years. At the time of his accession, war was in progress with Servia and Montenegro, which was concluded in 1877. But Russia joined with Rumania at once in a declaration of war against Turkey, and invaded Rumelia. It was then that the famous defense of Plevna occurred, when the Russians were forced to retire to the Shipka pass, where the Turks were held at bay until reenforcements made possible the capture of Plevna. The Turks retreated to Adrianople, and being defeated also at Kars, and driven into Erzerum, were forced to submit to terms, and in March, 1878, the treaty of San Stefano was signed. The situation was, however, so complicated as to threaten a general war, until the Congress of Berlin, in July of the same year, brought about a lull in the storm. This was one of four famous congresses, ranking with that of Vienna in 1815, of Carlsbad in 1819, and that of Paris, at the termination of the Russian war of 1854-56.

The real character of Abd-ul-Hamid began to be revealed most plainly after this congress of thirty years ago. His reluctance to carry out in good faith the stipulations of that congress has kept all Europe more or less in a state of unrest ever since, and always on the verge of an outbreak the results of which no



statesman could forecast. The "Eastern Question," with all its complications, has always centered in the treacherous Sultan of Turkey. In 1879, pressure was put upon him by the British Government to reduce him to submission; and since that time he has shown himself master of the art of diplomacy, displaying a measure both of capacity and sagacity in the conduct of his government and the management of his numerous "entangling alliances" that has excited at once the admiration and apprehension of all Europe, if not of all Asia as well.

His methods, however, are subtle, oftentimes to the borders of the diabolical. Those who, like missionaries at the Golden Horn, are in closest contact with his court, quite unanimously agree that a worse man never perhaps occupied the seat of empire. His mental powers seem to be the slaves of ambition, avarice, selfishness and sensuality. In many matters it is difficult so to penetrate the veil of secrecy that surrounds him as to know the facts; but, with the utmost charity of judgment, it is still more difficult to accredit him with any sincere and unselfish motive. Hence the general consensus of opinion that even these concessions are to be distrusted unless they have been forced upon him. If granted of his own free will we could not but think that they are only a cover to his duplicity. We hope but our hope is mingled with fear.

The situation in Turkey is just now sufficiently tumultuous. The powers have decided not to press Macedonian reforms, but meanwhile watch developments, leaving Turkey free to solve the Macedonian problem herself, but

there is a lurking suspicion that it was to hoodwink these powers and stave off action that the Sultan has promised these reforms in the Empire.

Meanwhile ministerial changes in Constantinople are moving forward with rapid pace—in fact, the rapidity itself is alarming, as it threatens reaction. The "Young Turkey" propaganda in the army in favor of autonomy for Macedonia is so widespread and outspoken that already almost all the leaders are in the attitude of mutiny. The reform has already assumed the character and dimensions of a revolution. Bulgaria is likely to find in the present disturbances in the army in Macedonia her opportunity to adjust her controversies with the Porte. The cry "Turkey for the Turks" is ambiguous and may prove misleading. *Punch* reminds us that the motto of the French Revolution, "Liberty, Equality, Fraternity," was practically interpreted as "Infantry, Cavalry and Artillery."

The young party of Turkish revolutionists are liberal to the verge of recklessness. They have so far broken loose from the fetters of the ancient régime as to demand even for *non-Mussulmen* a place in the ministry of the Empire! The Sultan has not been altogether above admitting even Christian men to his councils, now and then, compelled to recognize in them both wise and impartial judges, as was the case with Schwartz in India and Verbeck in Japan; but to admit outsiders to a place in his *Cabinet* is quite another thing. It is probably too early to prognosticate the future of Turkish affairs. Mr. Beecher used to say that his "hindsight was much better than his foresight," and it is so in this case. Our best course is to



wait and meanwhile *pray*. There is only one Power adequate to solve the complex problems of the Sublime Porte. But if the Turkish Sultan really intends to grant to his millions a constitutional government, it means an advance in civil and religious liberty beside which even the New Japan and the reforms in China are comparatively slow; and if these changes are actualized it will inspire hope and prayer for all other nations. We can not but believe that God is working when such unexpected upturnings occur. Men may make a dynamite bomb, but it takes something superhuman to produce a volcanic upheaval or earthquake convulsions.

### THE BLACK-HAND PROBLEM

Of all the atrocities of our day, this is becoming most difficult to reach or even trace. The American metropolis in particular is the center of this problem, which is now alike perplexing and engaging commissioners of immigration, detective police, statesmen and sociologists. Alfred Henry Lewis, in *The Broadway Magazine*, has been unveiling the enormities of the Black Hand organization. How accurate his investigations are we can not say, for secrecy and subtlety sometimes defy investigation, but his statements are worth weighing for their approximation to the truth. He estimates that in New York City alone 30,000 persons live by means of this Black Hand crime; and that, last year, they levied in blackmail \$6,000,000—an average of ten dollars a head on an Italian population of 600,000. In three months 227 crimes of violence were traced to this source, four-fifths of which defied arrest!

Mr. Lewis says, "Fear of this mysterious death-dealing power lies like a cloud over fully a million Latin-Americans."

For the rest we allow the writer to speak for himself, giving only a few paragraphs from his article. After specifying eleven instances of bomb-explosions, between January 1 and May 12, which wrecked twelve tenements or residences, and burned another, besides injuring or destroying human beings, he says:

The Black Hand owns iron laws and maintains iron discipline. He who would join must demonstrate his mettle. He proves his hardihood by killing some one whom the Black Hand points out—perhaps a member turned traitor, who has been sentenced to die. If no traitor be convenient, aspirants are set fighting each other with knives. Whatever the ordeal, should he who seeks Black-Hand acceptance betray slackness of stamina or weakness of heart he is refused.

The criminal money made by the Black Hand is divided into three shares, called variously "full allowance," "half-allowance," and *sala* or "small slice." The entered apprentice takes the "small slice." Advanced to the second grade, his share is the "half-allowance." Upon becoming a chief, he succeeds to the "full allowance." There is a grand council; under its orders are subordinate groups. There are little chiefs and big chiefs. There is a treasurer and, for those who are to die, a chaplain. For ignorant recruits, instructors in stabbing—artists in assassination—are provided. These virtuosos of blood set up dummy figures, done in straw or leather, and direct practising raw ones where to bury the blade. . . .

To stamp out this practise a life sentence should be given to every maker or possessor of a bomb. Should he succeed in exploding one, tho he managed to kill nobody, send him to prison for life. Severity would not be misplaced in the cases of our assassins of the Black Hand.

# THE RELIGIOUS SITUATION IN RUSSIA

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.

The Russian Empire embraces one-seventh of the land area of the globe, or 8,647,657 English square miles, and contains one-eleventh of the world's population. During the last eight years the population of the Russian Empire has increased from 129,209,000 to 146,797,000, or a gain of about fifteen per cent. These are distributed as follows:

European Russia.....	107,626,000
Poland .....	10,775,000
Siberia .....	6,568,000
Caucasus .....	10,260,000
Central Asian provinces .....	8,752,000
Finland .....	2,816,000
Total .....	146,797,000

Only 18,000,000 of this vast population dwell in what are reported as towns, while 126,000,000 are recorded as country residents. There are only 19 cities in Russia with a population of 100,000 or more. The great mass of the Russian people live in towns containing less than 3,000 residents, of which there are 724,635 in the country.

The 147,000,000 in Russia are divided religiously as follows:\*

Orthodox Russian Church....	87,124,000
Roman Catholic .....	11,468,000
Mohammedan .....	13,907,000
Jews .....	5,216,000
Lutheran .....	3,573,000
Gregorian Armenian .....	1,179,000
Dissidents .....	2,205,000

To these are added Armenian Catholics, Reformed, Baptists, Anglicans, Georgians, Karaims, Buddhists, etc., 22,000,000.

The "Statesman's Year-Book" for

\* These statistics are according to official census returns published in 1905.

1907 declares that these figures can hardly be trusted, since many dissenters are entered under the head of Greek Orthodox. It is estimated that there are more than 12,000,000 dissenters in Great Russia alone. The Roman Catholics are the most numerous in the Polish provinces, the Lutherans in the Baltic provinces, the Mohammedans in eastern and southern Russia, while the Jews live almost entirely in the towns and larger villages of the western and southwestern provinces.

All religions may be freely professed in the empire, altho the Jews are put under special restrictions. The "Stundists," so-called by the Russians, are generally regarded by the Government not as a religious body but as a dangerous political organization. Until recently dissenters have been severely persecuted.

It has been stated upon good authority that probably less than 7,000,000 of Russia's entire population constitute what we may call "enlightened Russia." There are less than 6,000,000 students and pupils in all of the schools of the empire. The rate of illiteracy for the entire country, including both men and women, but excluding all of both sexes under nine years of age, is on the average 73 out of every 100 of the population.

Until a comparatively recent period, the laws of Russia have forbidden a subject to change his religion except to join the State Church. The State Church has not been unmindful of the deplorable religious condition of some of the non-Christian peoples in the country, and not a little direct mis-

sionary effort has been put forth by the Orthodox Church for these, altho little if anything has been done to bring Christianity to the attention of the nearly 14,000,000 Russian Mohammedans.

### **Bible Societies**

The Russian Church has been a substantial supporter of the work of Bible translation and circulation. The first Russian Bible Society was organized as early as 1813, and was most helpful in the printing of the first modern Armenian Bible. In 1818 the Russian Emperor sent a communication to the Holy Synod expressing his desire that a translation of the Bible into Russian should be prepared. In 1826, by ukase of Emperor Nicholas I, the charter of the Russian Bible Society was suspended, after it had issued 861,000 copies of the Scriptures, in about thirty languages, all spoken by peoples dwelling within the bounds of the empire. Subsequently the Holy Synod and the British and Foreign Bible Society entered into cooperation, and in 1875 the first edition of the entire Bible in Russian was printed and presented to Alexander II. The Holy Synod holds the monopoly for the Slavonic and Russian Scriptures for circulation in Russia. They also handle many religious books.

The new Russian Bible Society adopts colportage as its method of work over the whole country with Russian and Slavonic Scriptures. The Evangelical Bible Society and the Finnish Bible Society make it their special object to provide the Scriptures of the Lutheran and Reformed Churches in several languages, working largely through the pastors of the

various churches. The British and Foreign Bible Society employs some ninety colporteurs, scattered over the Russian Empire. Its aim is to give every man in Russia the Scriptures in his own language, in which he was born. It circulates in the Russian dominions more than half a million copies of the Bible each year. The greater portion of this circulation is in the Russian and Slavonic languages. In many of the common schools of Russia, the Gospels, with the Russian and Slavonic languages in parallel columns, are used as a text-book.

An interesting feature of this work is the fact that through the railway department the privilege of the free carriage of Bibles on all the railways of the Empire, both state and private, is granted to the Bible Society. Ten free tickets from the state railways for the use of the colporteurs, valid anywhere, and always, upon their particular line, is granted each year. All Bibles imported into Russia by the British and Foreign Bible Society are admitted free of duty. The depots and the employees of the Bible Society are exempt from trade and industrial taxes. This will give a fair idea of the attitude assumed by the Russian Government toward the Bible and its circulation in that country. It should be stated that, in 1906, 644,381 copies of the Scriptures were circulated in Russia by the British and Foreign Bible Society alone, a number exceeded only once in any previous year.

### **Young Men's Christian Association**

The relations of the Young Men's Christian Association with the Orthodox Russian Church are most cordial. The large majority of the young men who hold membership in the associa-



tion are members of that Church. No religious teachers anywhere in the world have given the association a warmer welcome than have the Orthodox priests of the Russian Church. The Government has shown an increasing interest in the society from its organization, and two members of the Imperial Senate have been members of the council, and one of these has been president of the society. The headquarters of the society in St. Petersburg is a substantial building costing \$150,000. The society is organized upon a somewhat different basis than the same organization in this country, but it accomplishes the same purpose in holding young men together from all classes and walks of life, and in interesting them in things that are highest and best. The St. Petersburg association has over two thousand men enrolled as members, which is the limit of the capacity of the building to accommodate. Great numbers are seeking membership who can not be accepted because of the lack of proper equipment.

There is a real demand not only for increasing the capacity of the St. Petersburg plant, but also for opening branches in other cities in the country.

#### Other Movements

About fifty years ago there was a revival in southern Russia through the efforts of some German preachers among the colonists of their own people. This revival spread among the Orthodox Russians, leading to the conversion of many. These converts received the name "Stundists," and the movement became powerful. For some time these converts retained their connection with the Orthodox Church, but afterward, because of

their first purpose to take the Bible as their only guide, and because they rejected some of the forms and ceremonies of the Church, they were persecuted and finally compelled to become independent. They have not, however, been formally dismissed from the Greek Church. They practise immersion and are essentially Baptists.

At about the same time an awakening appeared among the German Baptists in Poland and the Baltic province of Kurland. These people were given special religious liberty, having come largely from Germany. This movement was followed by large revivals. Other revival movements might be noted did space permit. Most of these assumed the Baptist form. Altho persecuted, this Baptist revival has continued to gain strength until at the present time reports show that there are 23,000 actual members of the Baptist churches, with the record of worshipers greatly in excess of that number. Baron Uxkull gives the total of Baptists in Russia as about 60,000, with many others who are actually Baptists in their belief, but who have not yet formally joined the Russian Baptist Union. There are in Russia over 100 ministers, with 139 Baptist congregations maintaining some 430 stations. Without question, the Baptist movement in Russia is more pronounced and far better established than any other denomination outside of the Orthodox Church.

Through various causes, rather than through direct and aggressive missionary effort, other denominations are represented in Russia, like the Methodists, Congregationalists and others. There are Congregational

churches in Poland organized through the movement of emigrants from Austria into that country, as well as in the Caucasus region through the Armenians who have been connected with the American Board missions in the eastern part of the Turkish Empire. These movements, however, are so sporadic and scattered that they are hardly worth cataloging at this time. Neither is there need of speaking at any length of the various religious sects like the Stundists and other similar companies. Professor George Frederick Wright states that in his judgment fully 500,000 of the population of Asiatic Russia belong to the various sects which maintain with great tenacity the general doctrine of Orthodox Christians, but who are vigorously protesting against the authority of the State Church.

#### Recent Changed Conditions

On Easter day, 1905, Czar Nicholas, Emperor of Russia, issued an edict of reform which was widely read throughout the world. One of the declarations of this edict is in the following terms:

We ordain that the falling away from the Orthodox faith to any Christian confession of faith shall not give ground for any persecution, and shall not work disastrous consequences to the personal or civil rights of such a person.

That when a parent belonging to one of the Christian confessions leaves it for another that all the children who have not reached their majority must remain in the faith to which the other parent belongs, but when both parents go over, then the children under fourteen shall follow the faith of their parents, but those over that age shall remain in their former religion.

Other points of the decree cover

details as to how these conditions can be carried out in dealing with the various races and sects in the empire. Another article in the decree is of great importance, and is as follows:

We order that wherever instruction is given in the religion of the non-Orthodox Christian confessions the same shall be given in the mother-tongue of the scholars.

This is an important provision, in view of the previous laws, which compelled such instruction to be given in the Russian language, the language of the Orthodox Church.

Subsequent to the decree from which quotation has already been made, an Imperial ukase, granting full religious freedom to the old believers, has been issued. According to this law—

Any dissident sect numbering fifty persons, whose aims are not immoral, or having tenets like refusal to do military service, can apply for and shall receive permission to organize churches, conduct services, build schools, and elect clergy who shall be exempt from military service and be entitled to wear vestments and perform baptism, marriage and other sacraments.

This was issued in October, 1906. During the next month the educational departments of Russia issued a declaration providing for the abandonment of the old policy, which threw hindrances in the way of effort to spread elementary knowledge among the ignorant masses of the Russian peasantry. In order to carry out this declaration the Minister of Public Instruction proposes to enlarge, at the state's expense, the normal schools of the empire.

These manifestoes or decrees are simply decrees, and have not yet been

enacted into laws with provision for their execution. The old laws bearing upon religious liberty have not been repealed, and there are no new laws and regulations for the new conditions created. This has led to considerable confusion upon the part of local officials, and has not produced a uniform application of these decrees in all parts of the country.

The close censorship of the press seems to have been removed, altho whoever prints anything that is adjudged by the courts detrimental to the interests of the government is liable to arrest and trial before either the civil or criminal courts. No longer does the British and Foreign Bible Society submit manuscripts to the censor. It prints whatever it wishes, without official interference of any kind.

There is, undoubtedly, in Russia at this time a deep spirit of religious unrest, even among the members of the Orthodox Church. The writer was repeatedly informed by members of this Church and by others that the educated classes are no longer held by the Church. A Russian of high rank and of wide influence writes:

The anti-Christian propaganda all over Russia is so rife that even in the villages churches are getting empty and peasant workmen will sneer at the Gospels offered to them as never before. The upper classes are mostly Christian only in name, and many are not even that. On the other hand, there is a willingness and eagerness in many places to hear as never before, and evangelistic meetings are usually very well attended.

Because of these conditions, new and full of promise, the Russian Evangelical Alliance has been reorganized, and its charter is now in the hands of the Ministry of the Interior for rati-

fication. This charter sets forth as its object:

(1) To bring believing Christians spiritually near to one another without reference to their confessional characteristics, on the ground of the Gospel, and for enrooting among them the consciousness of their oneness in Jesus Christ.

(2) To spread evangelical truth in a Christian non-confessional spirit.

(3) To apply evangelical principles to life by means of the spread of education and charitable work in the same spirit.

The methods by which these results are to be obtained are—the organization of spiritual conferences and lectures, preaching, the printed Word, educational and charitable establishments, etc.

All persons of full age are eligible for membership in the alliance “without distinction of sex, nationality or confession, who acknowledge the Holy Scriptures of the Old and New Testament as the only foundation of their doctrine, who have a living, conscious faith in the Lord Jesus Christ as their personal Savior and Redeemer, who have received the inner witness of their spiritual birth, and who by their lives testify to their faith.”

Members of the alliance do not cease to be members of their own church or communion. The alliance is to be managed by a council in St. Petersburg, consisting of twenty persons “chosen from among representatives of different evangelical views.” It is the plan of the founders to open branches of the alliance in other parts of the empire. As yet the Government has not reported action upon this charter. The entire plan seems like a wise and safe move to make the Gospel of Christ effective in the Empire. If the sought-for recognition



is obtained from the Government, it will give the alliance legal standing and enable many in the Church to take a strong hand in the direction of its affairs, in common with those outside who are seeking the best interests of Russia.

#### **Needs and Opportunity**

In addition to the Baptist movement connected with the Russian Baptist Union and the work of the Young Men's Christian Association and the Bible societies, the Presbyterian Mission in Persia, the American Board missions in Turkey and Bohemia, and the Methodist Conference in northern Germany are extending their operations over into the borders of the Russian Empire, reaching for the most part nominal Christian peoples who are not members of the State Church. The Methodist Mission Board, with headquarters in New York, has begun a direct mission work in St. Petersburg. The dissenting peoples of various nationalities in Russia, through ignorance, are liable to emphasize, in their beliefs, practises and worship, vagaries in the faith to such an extent that the fundamentals of Christianity are in danger of being forced into the background. The sudden increase of religious liberty in that country brings to the dissenting bodies as well as to the more evangelical of the Russian Church a real peril. Liberty to which they are not accustomed may be interpreted into license in belief and practises, which in the face of widespread ignorance may work harm and not good. The new movement in Russia calls for special sympathy and cooperation from the West.

The conference of the officers and members of the Foreign Mission

Boards of North America appointed two years ago a committee upon the subject of religious work in Russia. In 1907 they made a report to the conference from which some of the statements in this paper were taken. The committee was continued, and recently made their second report. Three of the members of this committee visited Russia in the investigation of this subject, and were in wide correspondence with other investigators as well as with people residing within the Empire. Some of the conclusions of this committee as to what can best be done under present circumstances to advance evangelical Christianity in Russia are:

1. That the time is not ripe for any general denominational advance upon Russia upon the part of mission boards. While there are to-day unusual openings for many kinds of direct evangelistic work, it was the opinion of the committee above referred to that any general action by the denominational mission boards of this country or of Europe would probably retard the movement now in progress rather than advance it.

2. That the fundamental principle of Christian advance in that country should be to stimulate and assist evangelical Russian organizations to employ agencies already established or to be established there, like the Russian Evangelical Alliance and the Young Men's Christian Association.

3. That Russia needs now especially a broad, wholesome, constructive, vernacular Christian literature to meet the inquiries now being made by leading members of the National Church as well as by a vast number of the other classes so numerous in the country. There is a deplorable lack



of good Christian literature in the country.

4. That every endeavor should be made to raise up in Russia itself a large force of well-educated preachers and evangelists wisely to direct the movement toward the organization of societies and churches upon the basis of evangelical Christianity, and to help the people to a sane and Biblical form of belief and practise. The crying need of Russia to-day seemed to the committee to be for a trained and balanced evangelical ministry.

5. That the leaders of all of this advance should be Russians, largely—if not entirely—directed by Russian organizations, and working in the in-

terests of a Russian Evangelical Church. This would probably require some aid in money and men from this country, but it would necessarily be a missionary work differing widely from that now carried on in countries like China and India.

In many respects Russia presents an opportunity surpassed by no other country for an immediate Christian advance, while at the same time the method of approach should be peculiarly adapted to local conditions and present circumstances. Russia can no longer be ignored or set aside as a country which presents no claims upon the sympathy and aid of the nations of the West.

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## THE GREATEST WORK IN THE WORLD

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK

Formerly missionary of the American Board in Constantinople

The tremendous activities in which capital engages in this century, the plans which thrive on obstacles, and the concentrations of force which achieve the impossible are a challenge as well as an incitement to the religious bodies of Christendom. Because these bodies aim to benefit the human race, let them do in moral and spiritual directions something as clearly worth while as the physical and material achievements which are the glory of the twentieth century.

The challenge is met. The evangelistic enterprises at home and abroad of many different Christian denominations rank among the greatest and most permanent works of men. Huge buildings in New York, erected fifteen years ago, are torn down to make room for greater and

better, the machinery of ten years ago is now fitly cast into the junk-heap, and one laughs to-day on remembering the ocean steamers which twenty years ago were thought the acme of possible attainment in size and speed. But this fatal tentativeness, which dooms to transiency the greatest works of men in a physical and material domain, does not characterize Christian work for the race in a moral and spiritual sphere. Uganda can not expel the principles of truth and right from the tribes of Central Africa, which it has done so much to reclaim from savagery, nor can Japan smother in her brain cells what ideals of manly character she has absorbed directly or indirectly from the Bible. No question of dividends chains to one land or people such church enterprises.

The challenge is met. Each separate Christian denomination is engaged in a work which, as a permanent benefit to the race, will bear comparison with the greatest works of master-builders, and which the most cold-blooded statesmen can not ignore.

These great evangelistic enterprises at home and abroad are known as the fruits of Christianity, and their beneficent influence as the harvest from the sowing of Christian truth. Trans-

vance out of stagnancy, and the minister anywhere garners tares unless the Bible is the implement of his own daily labor, and his silent but powerful coadjutor in the homes of his people.

Few ever ask where missionaries get the Bibles on which their success depends, or whence non-Christian races and tribes receive the Bibles which inject into their minds new and fruitful ideas. The sources of supply for most of the English Bibles and for



A RUSH TO BUY GOSPELS IN LUZON, PHILIPPINE ISLANDS

lated into the simplest terms, this means that they are based on the Bible, which is neither temporary nor tentative in aim or method, and from which no work of a Christian church can separate itself. Missionaries are sent to preach the Gospel; that is to say, the Bible. They read the Bible with the people, they teach it in all schools, from kindergarten to university, and they urge the people to study it in the family. The people must have the Bible if they are to ad-

practically all of those in other languages thus used are the Bible societies. Among all of the world's activities no single enterprise is greater, in the forces combined for its purposes, in extent and in the scope and permanence of its benefit to nations and to individuals than the simple enterprise of the Bible societies. It is of this great cooperative agency for circulating the Bible, and more particularly of the American Bible Society, that this paper would treat.

### What Bible Societies Do

The work of a Bible society is wider and deeper than figures can show; yet a few figures ought to be held in mind for the sake of the perspective of the facts. During the year ending March 31, 1908, the American Bible Society issued from the Bible House in New York

### The Distribution of Scriptures

These Scriptures, in about five hundred different languages, were not only sent to all parts of the world; they have been delivered singly to individuals in all civilized and half-civilized countries throughout the world. Go to the tents of Asiatic nomads, to grass-shelters of mid-Africa, and



THE PEKING BIBLE-SHOP OF THE AMERICAN BIBLE SOCIETY

989,231 volumes—Bibles, Testaments and Portions. Through its agencies abroad it issued 906,710 volumes more, making a total of 1,895,941 volumes issued during the year. But the American society is only a part of the great Bible-circulating enterprise. During the same year the British and Foreign Bible Society issued 5,688,381 volumes, and the Scottish National Bible Society 1,637,889 volumes. Twenty-three lesser Bible societies in Europe issued 1,205,183 volumes. That is to say, an aggregate of 10,427,394 volumes were issued last year by Bible societies alone.

to snow-huts of the Arctic regions, and you will find the Bible has preceded you. A few weeks ago the American Bible Society had a letter from Cape Prince of Wales, the westernmost point of Alaska, expressing thanks for a box of Scriptures which had been nearly two years on the way from New York, and enclosing \$5 from the Eskimos of that frozen region as an offering of gratitude for the books. Egypt and North Africa are absorbing increasing quantities of its Arabic version, and a little while ago the society finished printing the Gospels and Acts in Chamorro, the language



of Guam, in the Central Pacific. Great as is the mass of books manufactured by the Bible societies every year, this world-wide distribution, with its infinite detail, reveals the simple and obvious fact that the manufacture of Bibles is a mere incident of the society's undertaking. The engrossing work of the Bible Society is the distribution of Scriptures so sympathetically and so resolutely that for any needy man neither poverty nor distance shall be a barrier to their possession.

#### **The Meaning of Bible Distribution**

At home, the American Bible Society has seven great agencies in different parts of the United States, one of which is occupied entirely with distribution among the colored people of the South. Four hundred auxiliary Bible societies, with fields varying from a town to a State, are important channels of distribution, bearing the expense themselves. Abroad, the society has twelve agencies in two hemispheres, and through the cordial cooperation of missionaries, its distribution work reaches other lands in Europe, and in Persia, India, South Africa, and Micronesia. All of these agencies employ colporteurs to seek out and supply to all who will value it the Bible in their own tongue.

One perceives from this extensive distribution that the Bible Society is a missionary society specialized. It is supported by many denominations, instead of being supported, like most missionary societies, by a single denomination; and instead of having, like missionaries in general, many different forms of work, the agents which it sends out do a single kind

of missionary work among the people. They baptize no converts, organize no churches, and found no schools. Yet their work in Illinois, Indiana, Minnesota, California and other States has led up to the organization, by various denominations, of churches among the foreign-born population, thus discovering one solution of the problem of assimilating our immigrants. In Brazil, the Philippines, and Korea, likewise, many churches have sprung from the devoted efforts of the colporteurs of the Bible Society. One does not, however, attempt to distinguish the results of the missionary's efforts from the fruits of the Bible Society's labors. The Bible Society furnishes the Book, and both take it to the people. To both the important point is that in that Book every man may hear words which can never wholly fade from memory, since he recognizes them instinctively, as Adam did in Eden, to be God's words to him. Every man may find there what a love is his undeserved heritage through Jesus Christ. Every man may find God there speaking to him who is weak, to him who is troubled, to him who is uncertain, inexhaustible certainties of cheer, hope and comfort. Therefore, missionary and Bible agent together carry this matchless book to those starvelings who do not know that it fills one-half the world with light, and have never even imagined that such a light exists.

#### **Is This Work Worth While?**

Even miners of gold are asked to show results in proof of the worth of their enterprise. One token of the worth of the enterprise of the Bible Society is that it sounds the deepest needs of men. In the heart of every

man lies hidden a persistent need and desire to know One who can instruct, rule, love, and give peace. The Bible satisfies this desire in thousands all over the world. One of the Bible Society's colporteurs last year visited a prosperous Bohemian merchant in Chicago who was an atheist. The New Testament had nothing for him,

his Heavenly Father's face! I once knew a Mohammedan in Turkey who had a Bible. He would read it until he had to fling it across the room, foaming at the mouth with indignation. After days and perhaps weeks he would read it again because it said to him things which made his heart glow. This struggle between



A LOAD OF SCRIPTURES IN BRAZIL

he said. That was a book to amuse children. But the hard self-complacent man was grieving over the death of a son whom he loved, and the colporteur made this man's love for the son whom death had taken illustrate the love of God, shown in the Bible as pitying him like as a father pities his children. This thought came as a revelation to the merchant, for in that instant his yearning heart told him that he had lived a lifetime without a glimpse of

vaguely felt needs and hatred for whatever was Christian went on during some ten years, and then the Book made him surrender to his cravings for God. I had the pleasure of being present at his baptism and long knew him as a humble, joyful believer in Jesus Christ.

#### Revolutions in Character

What such a man finds in the Bible is the vision of a new life. The records of all the Bible societies

abound in instances of changed character traceable directly to Bible reading, and as striking as would be a change in a thistle which would make it bear figs. These new lives springing from Bible distribution are found growing and bearing fruit among our own people, among the immigrant multitudes in cities, in mining regions, among the great farms of the prairies, and in lumber camps in the mountain regions of the Northwest, and in every pagan land throughout the world. There are even ministers in different parts of our country to-day who ascribe the beginning of a long life of pastoral service to a Testament received from a Bible Society agent on landing as an immigrant on these shores. As a Mohammedan in Morocco recently said, "The Koran has good advice in it, but when you read the New Testament a person seems to be drawing you to himself." That phrase epitomizes the power of the Book as felt by many a sincere and earnest but unenlightened soul. It suggests, too, the profound change produced in those who can hear the words of Christ, stimulating the farmer to think of better crops, the mechanic to improve his tools, and the merchant to widen his market through diligence and probity.

#### **Cultivates a New Conscience**

Among pagans and others outside of Christendom the Bible is producing a remarkable enlightenment of conscience even where Christianity is not accepted. Throughout the world there are those who cling to the notion that among other inventions of the twentieth century a scheme may yet be invented for serving both God and Mammon. Let such a one, a Mo-

hammedan, for instance, read in the Bible that simple little axiom, "No man can serve two masters," and thenceforth he can not cast this truth out of his mind and become ignorant of it as he was before. The question of obeying moral precepts lies in many minds as one of expediency. Let a Buddhist, for instance, who treats ethics somewhat in this way, read the Bible, and he discovers that if there be a God, men must be pure and holy as God is pure. The truth is forever planted in his mind as a ferment, altho the man determine with set teeth that he will do as he likes anyhow. To have conscience introduced where none existed is like transfusion of blood in a case of anemia. Life may follow instead of sure death.

#### **A Uniform World-standard of Ethics**

Thinking pagans in India, China and Japan whose morals have lost edge and sharpness by long rolling about under waves of impulse, Africans seemingly bereft of moral sense, and islanders of the Pacific who have been tigers in cruelty are finding in some degree a new moral point of view in the Bible. Those luminous words clear men's thoughts on elementary morality. One of the most striking facts of the Hinduism of to-day is the uprising of its religious men for reform, abandoning "custom" as a safe guide; admitting a duty to the down-trodden masses, trying to make out that the shameless vices which the Bible has made them see now were never really tolerated by their religion, and seeking to prove that they always knew truths which they have received through reading the spiritual teachings of Jesus Christ.



By missionaries and commonly at the expense of the Bible societies, the Bible has been translated into every great language in the world. This means to all races elevation of their conception of morals. One of the most sublime of the general results of disseminating the Bible among nations outside of Christendom is that the Book slowly but certainly is forming within fetish worshipers, and demon worshipers, and unbelieving minds all over the world, an ideal of manliness and right which is uniform because it is the noble ideal seen in Jesus Christ. With awe, we have to admit that such results are beyond human power to produce; a majestic Supreme control cooperates with the humble workers of Bible society and missionary society. These results are not due to the men but to the Book, interpreted by the Spirit of God.

#### **The Opening of the Nations**

The Bible Society's enterprise is worth while because this same Supreme power has opened the way for advance, forcing all nations to admit this Book to free circulation, when but two or three generations ago the majority of them used to suppress it. There has been no backward movement, the sweep is ever forward. In 1852 an Italian sailor obtained a Bible of a Bible Society agent in New York and took it back to Italy. The book was found by the police, and the man who dared to take a Bible to Italy was punished by ten years of hard labor in chains. The political power of the Popes was broken in 1870, and since then Roman Catholic countries all over the world, one after the other, have been led to abolish laws prohibiting the popular use of

the Bible. At the beginning of missions in China in 1807, Chinese law forbade the publication of the Bible, the penalty of death being assigned to any one who should print it, and even to any one who should aid in translating it in China. Since then many influences commonly called



ARAPAHOE CHIEFS WHO ARE BIBLE-LOVERS

"natural causes" have worked together to open that great empire to the free circulation of the Bible, during the last year the common people receiving, and generally paying the Bible societies something for more than two million volumes of Scripture in the Chinese tongue. Similar instances might be brought from Turkey, Japan, Tibet, and other countries. We are reminded by such events of the old prophet's utterance as spokesman for Almighty God: "I am working a work in your days



which ye will not believe tho' it be told you." The kings of the earth without intention and under duress have been fostering the advance of Bible circulation; and as the fact is grasped, the privilege of working together with God in His great undertaking to lift up all races can no longer be veiled by petty interests.

#### Rewards of the Work

The joy of compensation goes with this work, as when a colporteur in Cuba met at Cardenas several people who thanked him for having brought the Bible to their attention, since it had led them to Christ; or as a colporteur in Korea, who cheerily reports that both of the warring factions are friendly to the Bible, for both respect a donkey-load of Bibles as a passport and safe-conduct which opens him a way through the hostile lines; or again, as at Angora, in Asia Minor, when two little girls brought to the Bible agent \$2.50 collected by months of self-denial, which they wanted to send to "the society that publishes the Bible for us."

Furthermore, there is a reward of service in the privilege of watching the saving influence of Bible truths upon people who are now first reading them; as in a district of Cappadocia, notable as a part of the mission field of St. Paul, where a blind man, having been converted by reading the Gospels in raised letters, last year assisted the colporteur, traveling 272 miles to carry out his purpose of love, distributing nearly 200 volumes of Scripture, besides teaching three blind girls to read the Testament in raised letters. In China a colporteur met a Mohammedan from Nanking, a gentleman and a scholar, who was

brought to faith in Jesus Christ, against his stubborn will, by reading the Bible, and who straightway bought 100 Bible Portions to distribute among his Mohammedan friends for their enlightenment. Another colporteur in China narrates such a singular incident as this. A school-girl bought a Gospel, but could not read all the hard words, and finally asked her big brother to help her understand the difficult passages. Through helping his sister to read that book, of which he had never heard, the Chinese scholar was converted to faith in Jesus Christ. We may be sure that a man or woman who has once tasted the savor of the work which Jesus Christ commanded to be done, never has to be urged to help on the circulation of the Book which contains all the things which He would have men taught to observe.

#### A Call to Action

Not only to Bible societies and missionary societies did the Lord Jesus say "Go teach all nations." He said it to all His followers, a most practical command, for neglect of which there is no excuse. Years ago, in the crowded streets of Constantinople, where men jostle each other and tread on each other's heels in a pursuit of pennies no less strenuous than is the pursuit of dollars in New York, I often watched with admiration some colporteur of the American Bible Society, weighed down with a bag of books and carrying in one hand specimens of the Scriptures in different languages. The colporteur did not lug for amusement that heavy bag of books about those crowded streets; people often cursed and sometimes cuffed him. He did not do it

for pay; his pay was forty-three cents a day. He did it for the joy of work which Jesus Christ has left to be done by His followers. For the love of Christ gives these workers joy in their tribulations, like the agent in the Philippines who, last year, was publicly denounced by a parish priest as worse than a missionary, since the

regular wages of the work, and the man's only comment on the affair was, "But they did not find me!"

The report of the American Bible Society, from which these incidents are taken, like those of all Bible societies, abounds in similar incidents and adventures of these colporteurs who, from the very highest motives,



A MEXICAN COLPORTEUR ABOUT TO SET OUT ON A TOUR

Bible Society agent goes everywhere—a devil in human form, whose books will bring danger of eternal punishment upon those who receive them; or like that other colporteur near Havana, who, last summer, offering his books at a house, the mistress shrieked at him, "Get out of here, you devil!" And, adds the colporteur, "If I had not quickly done so they would have beaten me." So also a colporteur in Mexico, who was glad to be sought diligently by a howling mob with guns loaded expressly to kill him because his Bibles had won some. It was a part of the

give their lives to this greatest work in the world. Such workers are of a type that challenges emulation.

#### **The Present Opportunity for Christians**

This is a great work, a perplexing work, calling for thought, for toil, for self-denial, for love to God and man, and for faith that takes God at His word. Because it is a work, it is not to be admired and wondered at, and dreamed about, and helplessly dropt out of mind. It is a thing to be done. Because it is a work more noble, more close to God's love, and to God's declared purpose than any

other work seen or imagined, it is to be done by Christians.

The American Bible Society has this year received from a lady, who loves this great Bible enterprise, and whose means are as generous as her impulses, a munificent offer of aid on condition that others will associate themselves in an act of free-handed liberality.

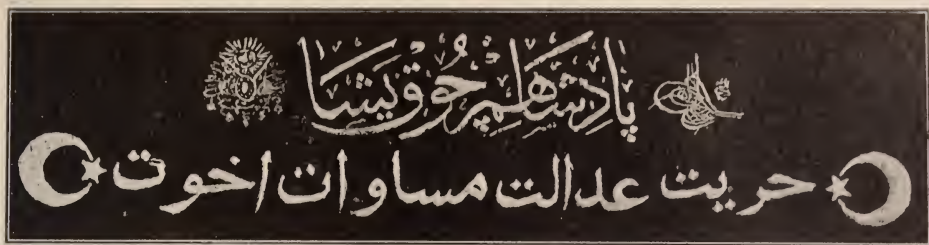
Mrs. Russell Sage has offered the American Bible Society \$500,000, on condition that within the year others make up an equal sum to form with her individual gift a permanent fund of \$1,000,000, whose income shall help to support the great enterprise of the society. Such a fund once established will bring to the society forty or forty-five thousand dollars each year to increase the circulation of the Bible. Mrs Sage's generous offer impels all friends of Bible work to aid in raising this sum, those who have means contributing to the fund, and those who, like Peter at the Beautiful Gate, have neither silver nor gold, giving that which they have—their personal influence. The amount needed can be raised for this work of God if every one with a willing heart does what to him or her is possible.

Every year the grip of insufficiency holds back the American Bible Society from extensions demanded by the increase of population at home and the increase of opportunity abroad. The estimates and appropriations of the Society for the year ending March 31, 1909, show a total of \$562,700; of which amount \$293,359 will be made up from such sources of revenue as the proceeds of sales, income of permanent funds

set apart by the donors, and by similar permanent investments; but the sum of \$270,000 for work now in hand remains to be made up before the end of next March by contributions from the auxiliary societies, the churches and individuals, increased by receipts which may be expected in the ordinary course of events from legacies. Hence the effort to raise the half million for endowment must be special effort. Let nothing turn attention away from the need to maintain these expected annual contributions for work now in hand.

We glory in the costly fleet of battleships which we have sent to the other side of the world; but America might exist without her navy. We are proud of the business prosperity which thunders over our railroads, rumbles in our factories, and fills with gold our treasuries; yet our nation has lived through the loss of one or another of these glories of America, for man "doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Should, however, this greatest work of circulating the Word of God ever languish through neglect, should the Christian Church ever forget to succor in the Master's name the feeble groppings of those who have not a birth-right in the Bible, should the Bible Society's great undertaking ever be crippled or cramped through careless love of ease, then wo to the Christian Church! Upon her rests responsibility for giving extent and intensity to this great enterprise of uplift through the Bible. To her the Lord Jesus has committed the glorious task of taking to every nation, tribe and individual His very words of life.





RED AND GOLD BAND WORN BY CROWDS IN CONSTANTINOPLE  
It reads: "Long Live the King. Liberty, Justice, Equality, Brotherhood"

## THE NEW ERA IN TURKEY

BY REV. CHARLES T. RIGGS, OF CONSTANTINOPLE, TURKEY

Once more the Ottoman Empire is a constitutional monarchy. The constitution, elaborated so carefully in 1876 by Midhat Pasha and "suspended" by Sultan Hamid on February 14, 1878, has again come into force, and Kiamil Pasha, who studied at Oxford University, has taken the place of the tricky Albanian, Ferid Pasha, as Grand Vizier. Two months have passed, and the new régime still works. Will it work for two years?

It is the *suddenness* of it all that strikes one. No one of the foreign ambassadors in Constantinople foresaw the event three days in advance. The Sultan was planning war with Bulgaria then, as the only means of keeping the army loyal. Ferid Pasha was about to step into his carriage to go to the Sublime Porte for a meeting of ministers, when he was told that he was no longer Grand Vizier. At a Cabinet Council held July 22, the aged Arab astrologer Abou-l-Houda, who was sick and had been carried thither on his bed, dared to tell the Sultan that nothing but the promulgation of the constitution would save the throne. Even then His Majesty would not yield till he heard that the Second and Third Army Corps were ready to march against him. The world knows the outcome.

This is, first of all, a *movement of the people*. The palace clique, which ruled the empire till July 24, exists no longer. Majors Enver and Niazi, of the Third Army Corps, the heroes of the day, were not heard of a year ago. The country is now ruled by the Committee of Union and Progress, with its headquarters in Galata, the shipping center of the city; and this committee is of the people and for the people. Immense crowds gathered on the two days following the granting of the constitution, and going to the various ministries, compelled the ministers to swear allegiance to the new order. It was in the truest sense a popular movement. In a sense, Turkey is the most democratic country possible. There is no aristocracy; and rich and poor, educated and ignorant, meet on common ground. When the public welfare was menaced by the release of *all* prisoners in the capital, and not merely of political prisoners, large numbers of ordinary citizens voluntarily undertook the rôle of private police, and many pick-pockets and other miscreants were thus arrested. The crowd invariably took the side of justice; and while arrests were numerous, not a case of lynching has been reported at the capital. Thus far, it is apparent that the people rule.

A most favorable sign is, that there are *no distinctions of race or creed*. Greek and Bulgarian "komitajis," or insurgents, many of them true patriots, are being photographed together with Turkish officials. Apostol, a famous Greek chief, and Sandansky, the leader of the Bulgarian band that captured Miss Stone—men who would gladly have cut each other's throats six months ago—were recently the guests together of Turkish army officers at a dinner. In Serres, in Macedonia, before a crowd of 15,000, the Mufti, a Turk, publicly embraced the Bulgarian priest and the Greek metropolitan, as a sign of the new unity. A large assembly of Armenians and Turks, including Turkish officers and the students of a military school, went to the cemetery in Constantinople, where the 5,000 victims of the Armenian massacre of 1896 were flung into trenches, and joined in a memorial service. A similar service was held in an Episcopal church in London, attended by all the officials of the Turkish Embassy as well as by many Armenians. A Greek and an Armenian have been given portfolios in the new ministry. This remarkable outcome—the actual sight of the wolf dwelling with the lamb—has induced Russia and England to agree to suspend action in Macedonian affairs and give the Young Turks a chance.

There has been a prompt and drastic *extirpation of corrupt officials*. The whole ministry has been twice changed. Incidentally, the personal friendship between the Emperor William and Abd-ul-Hamid was given a rap; for the deposed Grand Vizier, Ferid Pasha, now awaiting trial, had just been decorated with the highest

German order, that of the Black Eagle. The minister to Washington had to go, for he is a son of the infamous Izzet Pasha, who fled for his life, and after whom fifteen Young Turks have started, sworn to bring him back dead or alive to Constantinople. Another hated member of the palace clique escaped, drest as a monk. The rest are all in jail, save the notorious chief of spies, Fehim Pasha, whom the people sent to a timely grave.

In the plans for reorganizing the civil service, *economy has been a prime consideration*. The salaries of many officials have been reduced to one-quarter or half the previous sums. Many absolutely useless offices have been suppressed. The legations at Madrid and Stockholm have been abolished for lack of work. But most important of all, financially, the whole system of spies has been abolished. There were more spies employed by the palace than there were soldiers in the regular army; and the maintenance of this infamous octopus cost the empire millions of pounds annually. Henceforth, espionage is to be treated as a criminal offense. No wonder the financial outlook has so brightened that whereas formerly the Sultan had to beg one bank after another for loans, now the Ottoman Bank offers loans to the new government of its own accord.

The new era has been marked by a *revival of journalism*. More than two hundred new periodicals are said to have sprung up since the abolition of the censorship. Naturally, only the fittest will survive; but seldom has any country experienced so sudden and welcome a relief as that resulting from the abolition of

the press censorship. Men of real literary merit, such as Fikret Bey, editor of the *Tanin*, the organ of the committee, and professor of Turkish in Robert College, may now publish what they like, without being subject to the ruthless blue pencil and scissors of the censor, and without fear of indefinite suspension. Such

or a supplement to a periodical; the annual delay due to the impossibility of asking Moslem officials to do their duty during Ramazan, the month of fasting; the submission of each manuscript in triplicate to two successive censors, and the necessity of permission to publish, even after permission to print had been given—all this and



A REVOLUTIONARY POSTAL CARD FOR TURKEY CONTAINS THE PORTRAIT OF ENVER BEY, THE HERO OF THE REVOLUTION

words as liberty, constitution, Macedonia, patriot, star, which have not appeared for years, may now be used freely. Criticism of the old régime is allowed, and has thus far been conducted in an admirable spirit. Books and papers are now allowed to pass freely through post-office and custom-house, provided only they do not directly attack the Sultan nor Islam.

And what of the bearing of the new régime on religious work in the Ottoman empire? This same freedom of the press is a great boon to the missionaries and their collaborators. The endless red tape necessary in obtaining permission to publish a tract

much more of petty tyranny is done away with. The whole staff of the Méarif, or censorship bureau, is looking for a job, while the editors of the mission paper, *Avedaper*, write most helpful editorials on "The Ottomans and Liberty," "Our Fellow-countrymen," "The Limitations of Liberty," etc., in the endeavor to train up the people to an intelligent appreciation and use of their new privileges. Many useful books that formerly could have obtained permission only in a mutilated form, if at all, may now be freely printed. A single instance of the vexatious formalities that are to-day a thing of the past



will suffice. Several years ago the editor of the Greco-Turkish weekly, *Angeliaphoros*, Dr. Barnum, applied to the proper authorities for permission, not to change the language of the paper entirely, but to put in occasional articles in pure Greek, for the benefit of those readers who could understand Greek. This simple request was put "under the mat," as the Turks graphically say, somewhere in its passage through the various bureaus, and never received any answer. Nor was it possible to get any one to look up the matter again—it was simply blocked. But now any one may print what he likes in any language in any paper. Not only this, but text-books, perfectly harmless in themselves, but which were previously forbidden, can now be used in mission schools. The writer has himself been called to the post-office and forced to cut out of each copy of a reader an article on "The Dogs of Constantinople" before the book was allowed to be used as a text-book in Anatolia College. Geographies and histories were especially under the ban, because they had a way of refusing to make the Turkish empire the greatest in the world. But now this is changed. Can our American readers comprehend how much easier it is to teach loyalty to the new régime than it was to teach loyalty to the former tyranny?

Another great relief is the removal of restrictions on travel. In former times the matter of getting a *tezkere*, or traveling permit, was comparatively simple for a foreigner, tho often impossible for a native. Occasionally, however, the missionaries were subjected to great annoyance. Rev. J. L. Fowle was once detained several months at Angora, the government re-

fusing him a *tezkere* for the out-station he wished to visit, or for any other point except his home in Cæsarea. Only the insistence of Ambassador Leishman finally brought about the desired result. But to-day, Armenians even, and formerly banished Turks, travel freely wherever they will, even to the capital. This will make touring infinitely easier, and will also make possible such gatherings as Sunday-school conventions and young men's conferences, and church-deputation work—things till now utterly impossible. It will also greatly facilitate the coming of students to the high schools and colleges. Many have hitherto been forbidden to attend, or prevented by the impossibility of getting a *tezkere*. Still more frequently, the permit to travel has cost the aspiring student four and five times its legal price in tips and presents.

The amelioration of conditions will also doubtless benefit the churches by bringing back many who have fled the country or been exiled, and by stopping the tide of emigration which had been so disastrous in many regions. In the Harpoot field, such large numbers of Armenians had emigrated as to seriously retard the progress of self-support, and even to endanger the very existence of several churches. It is estimated by those in a position to judge, that many thousands will return to Turkey from the United States alone, to say nothing of Egypt, Bulgaria, Russia, England and other places. God grant that these returning emigrants may take Christ back with them to their homes!

Events have proved that in another respect also missionary work will be facilitated. Some years ago the American Board bought property out-





bearing this well-nigh bloodless revolution will have on the accessibility of the Moslem races to the direct preaching of the Gospel. But the public declaration by a Moslem orator in August in Constantinople, that one religion is as good as another, seems to predict a very liberal interpretation of the equality of all religions before the law, as granted by the constitution. Persecution there certainly will still be when a Moslem declares his conversion to Christ, just as there is in India or China; but it will be persecution by his former friends and his relatives, and not by the government. And who can tell how much seed-sowing may be done in the ranks of the now thoroughly awakened imperial army by the Christian element that is now for the first time to be introduced to military service!

The end is not yet. The child has but just taken its first steps. There will be falls and tears and wailing. But every parent knows that the first feeble steps show that the child has learned to walk, and will go on in spite of falls and tears, till it learns to walk steadily and sturdily, without any help from others. Meanwhile let all followers of Christ in our land unite to help the varied peoples of this new nation to find their moral and spiritual equilibrium. By our prayers, by our gifts, by our sympathy and our personal endeavor, let us seize this fast-fleeting opportunity and give to the united Ottoman empire the training it needs—through medical work, through the press, through education and through evangelistic work—as to the real deep meaning of Christian brotherhood.

Dr. Henry H. Jessup, of Beirut, a

worker of long experience, writes of the changed situation:

"Come on now to Syria. Bring all the books you please on Islam, Turkey, Abd-ul-Hamid, and not one will be examined or confiscated, and travel where you please without a *tezkere* (passport). Write and print what you please, go where you please, speak in public in the streets, hold meetings, criticize the *awliyas*, the *kadis*, the *kaimakams*; and the people will applaud, and no policeman interfere. The old spies have been driven off, hooted, imprisoned, and punished. Thousands of exiles are hastening back to their homes, and are given royal receptions by enthusiastic crowds. Christians are to have the right to enter the army. This is now 'a government—of the people, by the people, and for the people.'

"The Beirut Arabic newspapers are now worth reading. The editors are exposing swindlers and bribe-taking, and demanding: 'Turn the rascals out!' Not less than twenty public open-air meetings have been held. Moslems and Christians call each other brethren, invite each other to feasts, and a Moslem *mullah* actually kissed a Greek priest in the street in Beirut!

"There is hope for the future. Not in vain have Christian schools been in operation for forty-and-five years. Light has burst through the barred and bolted gates, and now these gates are flung wide open. Before September 20, 1870, Rome was like Turkey in the beginning of 1908. Espionage and persecution everywhere. Every English or other Protestant traveler entering Rome had his Bible and other books taken from him; spies followed him, and even listened at the keyhole of his door. This was true all over Turkey up to July 24, 1908, when despotism was throttled and a whole people of twenty-five millions set free. Let God's people everywhere pray that wisdom may be granted to the ministry, to the people, and to the Sultan."

## DO WE NEED A NEW MISSIONARY MOTIVE?

EDITORIAL

Dr. R. Wardlaw Thompson, long known as the able secretary of the London Missionary Society, recently surprised not a few friends, in his opening address as chairman of the Congregational Union in the City Temple, London. In a lengthy and elaborate speech, with every sign of deliberate and careful preparation, he abandoned the conservative creedal platform with which he has been identified for what was regarded as the extreme position of the "New Theology."

He began by calling attention to the "great change in the attitude of the Christian Church toward missions," first in the widening of the area of mission enterprise, and then in the broadening of the theological and doctrinal basis adopted by the leaders in the new movements of our day. Referring briefly to the convictions and motives of the missionary pioneers of a century ago, he frankly confessed the change of attitude which has come with a change of times, so that most of his auditors "do not occupy the same standpoint as their fathers, either doctrinally or in regard to the condition and hope of the non-Christian world." Such change he attributed to such causes as foreign travel, with more accurate knowledge of other peoples, their religious systems and sacred writings; to the remarkable advance in human enlightenment, especially as to evolution; and to the application of the critical method to the structure of the Bible and the doctrines of the Christian faith, at the same time declaring the results more wide-spread

than is yet fully recognized, and the standpoint of very many to be imperceptibly shifted to a great distance from that previously occupied—as any hearer would judge as he followed the speaker's statement of "the terms of the missionary problem in the light of modern thought." After a few words as to some modified features of the doctrine of the Incarnation and the Atonement, as now held by advanced thinkers, Dr. Thompson boldly struck at the central question of his whole address; and that no injustice may be done to him, we quote a considerable part of what is reported as his utterance. He asks:

Wherein, then, do we differ from our fathers in our view of the missionary problem, and in the message we have for the world?

In reply he says:

(1) We have, I imagine, abandoned altogether  
*That Narrow Calvinism Which Still  
Dominates the Theology*  
of the men who commenced our missionary societies. It is interesting and instructive to observe how the new wine of the great evangelical revival was fermenting in the old bottles of reformed theology in the utterances of the leaders. In the first of the series of sermons, preached at the formation of the London Missionary Society, Rev Dr Haweis said:

We acknowledge our belief that only a few can be saved; we suppose our Lord a faithful and true witness in His declaration that "Strait is the gate and narrow the road that leadeth to life, and few there be that find it, while the gate to destruction is wide, and the many go in thereat; that the wicked wherever found will be turned into hell, and all the nations (however many or mighty) who



know not or forget God and obey not His Gospel." . . . Indeed, it is the importance, the necessity of believing the truth in order to obtain salvation that this day collects us in the house of God to unite our efforts in devising the means of sending the everlasting Gospel to the poor heathen, to call them "from darkness unto light, and from the power of Satan unto God, that they with us may receive an inheritance among those who are sanctified by faith which is in Christ Jesus.

It is with the sentiments of this divine charity we are influenced. We think we should merit all their charges of severity and uncharitableness if we sat down with folded arms with all these denunciations in our view and regarded with cold indifference the travail of the Redeemer's soul. Yes, my dear friends, it is because we believe the wrath revealed from heaven against all ungodliness and unrighteousness of men, and have felt something of the compassion of the Friend of sinners . . . we are thus earnest to pluck some of the brands from the burning, to plead with them, Why will ye die?

We have surely gone away altogether from

*This Strange and Self-contradictory Position.*

We rejoice in the glad tidings that God is the Savior of all men, that whosoever will may take the water of life freely. But if this is really God's provision and God's purpose, we believe that somehow He intends it to be carried out.

There may be, there would appear to be, in the order of the divine providence an election or, as some of us would prefer to call it, a selection, but it is surely an *election to the responsibility which comes with special privilege*. It does not and can not in any way affect the provision of salvation for the world. "He willeth *all* men to be saved." If that is true, and surely it is true, then He means to make it true in fact as well as in purpose. Somehow, at some time, man everywhere, of every race

and of every generation, shall come into personal touch with Him who has come to save. This view of God's great purpose in Christ inevitably involves a reconsideration of

*The View Held by Our Fathers Concerning the Future State.*

Few of us can speak with the confidence which they showed in regard to the future condition of the non-Christian world. It is true that we have no fresher or clearer light on the future than our fathers had, and that there are passages in the Scriptures which speak of the rebellious and ungodly as destined to know a condition, punitive or disciplinary, under which they will learn under new conditions the bitterness of sin against God. But whatever may be involved in these solemn statements, we are not prepared to sweep to a hopeless doom all the countless hosts of men and women who generation after generation have peopled this earth, and have passed hence without a chance of hearing of the Savior of sinners; nor can we think of the vast multitude who now share the world with us in the lands of heathenism or nearer home as involved in this terrible condition. To believe this is to provide a strange commentary indeed on all the remarkable statements and predictions with reference to God's purposes of grace for the nations which are contained in Scripture, and to reduce to a strange mockery that great Evangel which we profess to have received, and the knowledge of which is the inspiration of all the deepest and purest passions of our life, the message that God became incarnate that He might save the world. To believe this is to admit the final triumph of evil over good. If the power of God has been manifested unto salvation, if all the wealth of divine love has been poured out on the sinful and the enslaved and the degraded, if the Spirit of God is pleading with men with divine insistence, if God's intention is to save, and yet after all nine-tenths of the human race pass into eternity either

*To Destruction or to Endless Separation from God,*

then the powers of evil have gathered the harvest of human life indeed. There will surely come a time when the Redeemer shall see the travail of His soul and be satisfied. If it is asked when or how this is to come to pass, there comes but the poet's answer:

Behold we know not anything.  
I can but trust that good shall fall  
At last, far off—at last, to all,  
And every winter change to spring.

And this hope becomes confident when we look more closely into the condition of the world and study more carefully the revelation of the nature of the divine purpose of grace as it comes to us in the Scriptures.

(2) Our ideas about

*The Condition of the non-Christian World*

have changed considerably as the result of closer contact and fuller knowledge.

The speaker then proceeds to affirm that, while fuller acquaintance with facts has not minimized the existence and power of moral evil, "the center of gravity has shifted," and there is a "new estimate of all the non-Christian faiths," which we no longer look on as counterfeits of the true, but rather as failing by defect."

Further on Dr. Thompson says:

What, then, are we to conclude from this? Is it that the creation of man was a failure, that the expectations and intentions of the Creator have been disappointed and frustrated by Satanic agencies, and that the Incarnation and Atonement were an expedient devised to save from the wreck those individuals who could be rescued, leaving the rest to suffer the penalty of having broken God's order and brought discord and dishonor into His world? Or are we to

say that man's present state is a stage of imperfect development on the way to something higher, a necessary stage if there is to be a higher—that there were certain great moral principles the supremacy of which was absolutely necessary to the manifestation of that true manhood which was God's ideal, and which had to be worked out in experience before man could take his permanent and glorious place in the realm of universal life; that God created man and endowed him as He did with the intention that these great principles should be worked out in human life, in order that man might learn in the stress of temptation, the agony of conflict, and the bitterness of defeat what he needed to become before he could be truly a son of God?

Limit of space forbids further quotations; but enough has been quoted to show the obvious trend of Dr. Thompson's address, and we have read no utterance from any missionary secretary that seems so "advanced."

From the positions thus openly taken by an old-time friend we feel compelled to dissent as openly. While painfully aware of the drift of this theological "modernism," and "having tasted the old wine," we do not "desire the new, for the old is better." On all such subjects, human opinions are to be weighed, not in the scales of reason or of preference, but of God's word. The decisive question is not are they absurd, or are they plausible, but are they Scriptural. Seven thinkers of the last century—not one of them a Christian believer—to a marvelous extent molded the opinions even of disciples and preachers—Darwin, Huxley, Tyndall, Spencer, Mill, Emerson and Renan—and this fact alone suggests a solemn caution.

Evolution—which many former ad-

vocates now antagonize—was at first only a scientific working hypothesis; and Dr. Thompson obviously takes his stand with those who originate man in protoplasm and trace his advance, by development, struggle for existence, and survival of the fittest, toward ultimate perfection, the law of necessity determining modification and elimination supplemented by another law of responsibility.

While evolution has never yet been proven, even in the *scientific* sphere, it has been hastily accepted as governing in the *religious* sphere. Dr. Thompson plainly affirms that "man is a being, the course of whose development is being guided by God to some as yet unrealized end"; and that these heathen systems already "enshrine great spiritual truths and express great spiritual aspirations."

We can not shut our eyes to the inevitable logic of such premises. The "Darwinian hypothesis" teaches an evolving of everything toward perfection by the twofold process of sloughing off excrescences and adding on advantages. If this be the law in the moral and spiritual realm, we can not wonder if so many see little reason for disturbing heathen and Moslem peoples by our Evangel. If they already enshrine great germinal truths and potentialities, if let alone, what is defective will in due time be supplied by development, and what is degenerate and debasing will be corrected and eliminated—if not in this life, in the eternity beyond. This view naturally suggests a *post-mortem* probation—a progress, uninterrupted by a change of worlds, and rather promoted and accelerated by the better conditions and clearer

knowledge of the future state. Evolutionary philosophy is the natural mother of Eternal Hope.

The question of "The Foreign Missionary Imperative" has been more than once raised of late—whether there be not need of a re-statement of the aims and motives of missionary enterprise, in order effectively to grip the hearts of disciples in this new century. At the late centenary of the haystack meeting, at Williamstown, Mass., President Hyde, of Bowdoin College, undisguisedly treated the missionary motives of the pioneers of a century ago as largely based upon misconception and mistake, and now outgrown and antiquated. While honoring the self-sacrifice of these martyr spirits and their heroic consecration, it was like paying a tribute to the *dead*, in more senses than one—rearing a monument over what belongs to the sepulcher and may be left to decay. Dr. Thompson's address is an echo, in the City Temple, London, of the voice heard two years ago in Massachusetts; and we can not avoid or evade the issue: Are we to treat the essential convictions and governing motives of the original leaders of the modern missionary century as based on misconceptions, narrow views, and superstitious notions, and forsake their platform for a new one in which the planks are laid by evolution and higher criticism? Or is the main missionary motive essentially and eternally the same?

For ourselves, after watching step by step the advance of modern thought, we feel constrained to adhere to a conservative attitude. Many things have changed; but there are



vital truths, as unchanging as God. This plausible argument about "progressive theology" and "enlightened opinion" overlooks largely the immutable elements in all service to God. While looking back to the deep convictions and inspiring impulses that characterized such men as Carey and Judson, Moffat and Livingstone, Duff and Scudder, Williams and Patteson, Martyn and Heber, it is well to ask how far their views and motives reflected those of Paul and others who were directly taught of the Master Himself—nay, we must go back still farther to Him who was the Leader and pattern of all missionaries. The faith in the inspired Word, in one sole method of salvation, the conviction of the peril of lost souls and the absolute necessity of the Gospel for their rescue, reach back for their roots to something deeper than the superficial and shifting sands of human opinions, and lay hold of the very rock of ages. We are not dealing with hyper-Calvinism, or misguided fanaticism, or traditional medievalism, but with the authoritative teaching of the Lord Jesus Christ. We can see no medium ground; we must either stand upon the essentials of the old theology of missions or impugn, as teaching error or at least defective truth, the Written Word and the Living Word. For example, as to the final and irremediable condition of those who die in sin, no words ever spoken are more awful than those of that very Savior who, as the Lamb of God, came to bear away the sin of the world. To accept the hypothesis of the religious evolutionist is so far to abandon the standard of a divine teacher. In matters of Christian faith and conduct, the decisive

question is not what does my reason approve as most rational and acceptable, but, primarily, what saith the Scripture. "How readeest thou?" To criticize God's pronouncements as fallible and treat His doctrines as untenable is to assume for ourselves a superior knowledge, wisdom and love. Furthermore, we venture to affirm, though we are in a minority, that in proportion as the convictions and motives that, from the days of the apostles, inspired missionary endeavor and endurance, service and sacrifice are abandoned as antiquated and displaced by these modern innovations, the work of missions will deteriorate and degenerate in quality, even if it does not decrease in quantity. No argument for the reality of the guilt of sin and the ruin of sinners is half so potent as the fact that the Son of God died on the cross to provide a salvation. So long as that cross stands in history it is the unanswerable proof, not only that man needs a divine Redeemer, but that no evolution, but only a radical revolution, can raise him to his final perfection. Heathenism, left to itself, instead of developing upward, will decline downward. The Gospel message is the only lever that can move the world, and the cross is the only fulcrum, and the spirit of God the only adequate force to move the lever. We still believe in the missionary principles of the apostle to the Gentiles as the basis of all heroic work and witness in behalf of a dying world; and at risk of being classed as unprogressive, cling to the simple and plain teachings of the Master, leaving the dark mysteries of God to be hereafter illumined and interpreted in the light of the day that knows no night.

# MODERN NESTORIANISM OF PERSIA

BY REV. J. HEINRICHS, D.D.

In proportion as the recent news from northwestern Persia regarding the disturbed condition of that part of the country has reached the writer, he has congratulated himself that his visit to the modern habitat of the Nestorians occurred in 1907 instead of 1908.

## Discovery of Nestorianism

Until the year 1834, the Nestorian Christians inhabiting the mountains of Kurdistan and the plain of Urumia, in the Persian province of Azerbaijan, were almost unknown to us. In the same year the Turkish Government established its sovereignty over all those tribes—both Kurdish and Nestorian. In the following year, 1835, the Euphrates Valley Expedition gave Englishmen access to them, and the publications of the members of that expedition excited in England and America an interest in the remnant of the ancient Christianity of the farther East, which had so long lingered, isolated and disregarded, in the midst of its mountain fastnesses. The result was that in 1835 the first permanent mission was established among them by Rev. Justin Perkins and Dr. Asahel Grant, under the auspices of the American Board, for the special purpose of winning the Nestorians to evangelical Christianity. The Christian Knowledge Society of London, in 1838, sent a special mission to Kurdistan, consisting of Messrs. Ainsworth and Rassom, who reported that the Nestorian Patriarch Mar Shimoon and others of the Nestorian bishops and clergy were anxious to have a clergyman of the

Church of England sent out to assist them in the education and improvement of their people. This led to a further enterprise with a more definite religious aim and to the eventual establishment of an English mission among them under the auspices of the Archbishop of Canterbury and the Bishop of London.

## Its Present Condition

Its present condition is admirably reflected in a petition, sent in 1868, chiefly from that portion of the Nestorian people which is located in the plain of Urumia, to the Archbishop of Canterbury, appealing for further help and enumerating the principal causes of their religious decline and present low spiritual state. These causes are believed to be the following: (1) "The wild boar, in the form of the first Mohammed, lopped off some of its branches, and thereby arrested its growth; then it fell into the clutches of another wild boar, and the two conjointly—namely, the Eastern Mohammed, who assailed it in front, and the Western Mohammed, that is, the Pope, who assailed it from behind—left it prostrate. The former devoured its outward substance, and the latter its internal economy, and both gloated over its misery. Then our community fell from one depth into a lower deep, its numbers decreasing at every fall, until but a small portion of it survives. Moreover, the rulers who govern us are corrupt, plunder is committed with impunity, robbers steal, outrage is perpetrated, felony is rife in the highways, but no one remonstrates. As to the Mohammed of the

West, through the agency of his crafty emissaries, he deceives the ignorant of our community, promising them protection if they will but join their church. Some, alas! are deceived." (2) The second cause of their present abject condition is stated to be the spiritual ignorance prevailing among their people. The clergy and laity are regarded as on a par in respect to spiritual matters, and all as apparently walking in the road to perdition. (3) The third cause is the deplorable decay of learning among them. The petition reads: "Our ancient books have been destroyed and we have no scribes or printing-presses to replace them, no schools wherein to educate our youth. Our old seminaries have either been taken from us, or have become the resort of the vain and the wicked. The learned have perished from among us, and no students are arising to fill their places." (4) The fourth cause is their isolated and forlorn condition. "The people of Israel," the petition continues, "after a captivity of seventy years, were returned to their native land, but our captivity has lasted seven hundred years, and yet no one has remembered us; and now we would lift up our eyes unto the hills, hoping that help may come. If we look to the hills of Russia we discover that they are covered with images and idols, and if to those of Rome we see (the Western) Mohammed holding sway there."

#### **Numerical Strength and Sects**

The present number of Nestorians is about 117,000, exclusive of the members of the Syrian Church in India, who are generally believed to be of Nestorian origin. The 117,000 of Asiatic Turkey and Persia are

divided into approximately 50,000 mountaineers, 25,000 Urumians and 30,000 Chaldeans. The mountaineers inhabit the mountains of Kurdistan and are under Turkish rule, while the people who live in the plain of Urumia are under the Persian Shah. These two sections of the people differ in appearance, costume and character, but they agree in all religious questions, in obedience to Mar Shimoon, their spiritual head at Kochannes, in the Kurdistan mountains, and in strong attachment to the religion for which they have suffered so many ages of persecution. Kochannes is the center of one section and the city of Urumia of the other. The Chaldeans have Mosul as their headquarters, and have not only their own patriarch, but have also submitted to the yoke of Rome. This schism in the Nestorian Church occurred in the sixteenth century in the following manner: For about a hundred years previous to this unhappy schism, which has ever since divided the people into two hostile parties, it had been the law and custom that the patriarch should nominate his successor during his lifetime from among his nearest relatives, a nephew being usually selected. But in 1552, on the death of the patriarch of the day, some of the bishops, assembled at Mosul, set aside the claims of the Patriarch-designate, and elected another, Sutâka, to the vacant seat. The mountain Nestorians and the Nestorians of Urumia, making together two-thirds of the people, adhered to the regular successor, the people at Mosul giving their allegiance to his rival. The Mosul patriarchs proceeded at once to abandon its ancient independence and put themselves under



the obedience of the Roman See. The Mosul branch have taken to themselves the name of the Chaldean Church. The Kochannes branch are commonly known by the name of Nestorians. The Chaldean bishops, it will be remembered, formed a notable group in the procession of bishops who walked through St. Peter's on the occasion of the promulgation of the dogma of the Immaculate Conception. It should be noted, however, that the Chaldean Church has always submitted uneasily to the rule of Rome and has obstinately refused to abandon its customs. The present Patriarch refused to receive the dogma of the infallibility of the Pope, and has persisted in his refusal. Hence, a good deal of confusion reigns among the Chaldeans. The Nestorians still adhere to their ancient doctrines and customs.

#### **The Nestorian Hierarchy**

The Nestorian hierarchy consists of Mar Shimoon, Catholicus and Patriarch of the Eastern regions, Mar-Lord. All the Nestorian prelates have dynastic names, as the Pharaohs and the Cæsars. Every patriarch is Mar Shimoon, the present being about the eighteenth of that name. Catholicus is the original title of this line of prelates, and is a memorial of the short time during which they were dependent on the See of Antioch. The Patriarch is head of the bishopric and the Church, and wields the authority of a chieftain among the Nestorians with the sanction of the Turkish authorities, as the sheiks do among the Kurds.

#### **Nestorian Doctrines**

They hold a special presence of Christ in the ordinance of the Lord's

Supper, but do not adopt the Roman definition of the mode of the Presence. They administer it in both kinds, and with leavened bread. Baptism is administered to infants by triune immersion, and the doctrine of baptismal regeneration is believed, tho not definitely expressed as a dogma.

They have not exalted the Virgin Mary beyond the status of other eminent saints of the Church and hesitate to call her "the mother of God," without explanation of the sense in which they allow the title.

In their more modern service books are invocations of saints, which are absent from their more ancient books. The ideas of the intercession of the saints and the consequent worship of the saints enter very little into the popular religion.

They believe in an intermediate state of the departed, in which the faithful are capable of being benefited by the prayers of the Church, and they consequently pray for the dead, but they do not believe in purgatory and its corollaries.

They make use of confession for edification, but they do not insist upon it as necessary, and practically it is seldom used.

In regard to the question on which Nestorius was condemned by the council at Ephesus, they hold: "In the unity of Christ are two natures, and two 'Kummi' in one 'parsopa.'" They explain that "Kumma" has not the same meaning as our word person, but means rather essence; while they say that the word *parsopa* does express nearly that which we mean by person. The gist of the matter is that the modern Nestorians believe that there are two whole and perfect natures—the divine and human na-

tures—united, not by confession of substance, but by unity of *parsopa*, in one Christ. One of their service books has the two phrases: "The divine nature clothed itself with the human nature," and "There is one son only, not a (divine) son, and a (human) son, making two."

### **Education**

The system of education among the Nestorians is the same which exists among the other Christian bodies in the East, the Armenian and Jacobites, or Chaldeans, and is the same in principle as that of the Mohammedans. It consists chiefly in learning the sacred books by rote in an obsolete language. The Nestorian pupils are set to learn the Psalter and the Gospels in old Syriac, and if they stay at school long enough they learn to translate these books into the modern language. But the children only go to school for the winter months and cease to go at all after eleven or twelve, so that the majority of them on leaving school can neither read nor write. Usually only the priests or pastors can read.

### **Missions to the Nestorians**

*One of the principal causes of the decline of historical Nestorianism is to be found in the fact that it ceased to be a missionary church.* Its prosperity culminated in the beginning of the ninth century, when it was most active in spreading the Gospel among the Tartar tribes along the Caspian and penetrating as far as China, where a bilingual inscription, Chinese and Syriac, testifies to their successful labors in that country as far back as 635. The Syrian Christian community of India, or St.

Thomas Christians, as they have been called, are a still existing, living monument of the former missionary endeavors of the Nestorians in India and Ceylon. But now, instead of being a missionary church, the Nestorian community has itself become a sphere of missionary operations and seems to be spiritually as destitute as the fierce Kurds and fanatical Mohammedans by whom it is surrounded. Many endeavors for the evangelization and reformation of the Nestorians have been made; in fact, Urumia, their habitat, seems to be a veritable Eldorado of all sorts of missionary enterprises.

The American Presbyterian mission was the first to occupy the field, commencing operations, as indicated above, as far back as 1835, when it was still affiliated with the American Board. From the first the Presbyterians seem to have regarded the Syrian Christian community, or Nestorians, their special field of operation. Of the 25,000 Nestorians in Urumia city and plain, some 1,000 to 1,100 families are now connected with the Presbyterian mission. This represents a membership of about 3,000. The churches, however, are not called Presbyterian, but Evangelical Syrian Church, as the purpose from the outset was not to organize Presbyterian churches, but to purify the old Nestorian Church. Only when this was found to be impossible from within, independent evangelical bodies under the above name were formed. Of the thirty-three organized churches under Presbyterian auspices three are self-supporting. Their missionary and educational equipment is on a most liberal scale. Besides the large educational and

medical institutions in the city of Urumia, there are 62 village schools, located in 49 different places among the Syrian community, with 62 teachers and 1,725 pupils.

The Anglican mission has carried on organized work there since 1881, but with indifferent success. The object of this mission is "to bring back an ancient church into the way of truth, and to prepare it for its union with its mother church, the orthodox church of the East." It is more than doubtful whether this can ever be accomplished.

The Roman Catholic or French mission-Lazarists, assisted by sisters of St. Vincent de Paul, has been at work for forty years in Urumia and on the plain of Salmas, where it has a station, at "Kasrova. As has been already intimated, the Roman Catholic Nestorians are generally called Chaldeans.

The Russian Greek Church has some elegant property in the town of Urumia and elsewhere, but its power as an evangelizing agency is nil. Its

aim seems to be political rather than missionary.

In addition to these older, regularly established missions, there are a number of more or less independent agencies at work among the Nestorians. Among these may be mentioned: (1) American Baptists, who, through private committees are supporting the work of Rev. I. N. Yohannan, M.D., in the city of Urumia, and of Rev. Y. Shohbaz, in the towns of Geogtapa, Goolpashan and Sahatlove, where churches have already been established. (2) Lutherans, working as old Nestorians and as the German Orient Mission, under Dr. Lepzius, of Berlin. The latter works mainly for the Nestorians, but makes no attempt to interfere with older missions. It is about to close its orphanages at Urumia and Khoi and to concentrate its activities upon the Mohammedan population. (3) English Congregationalists have only a small work, as also (4) the Dunkards, (5) the Plymouth Brethren and (6) the Holiness Methodists of Kentucky.

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## THE CHRISTIAN COLLEGE IN THE PROBLEM OF THE EVANGELIZATION OF INDIA

BY REV. L. B. WOLF, D.D.

General Secretary, Board of Foreign Missions, Lutheran Church (General Synod)

There have been among missionaries in the past differences of opinion in regard to the educational work of the India missionary. This has frequently become a matter of conference. Away back in the history of missions in the Allahabad Conference, and in all subsequent conferences, the value of education as an evangelizing agency, and as a proper method of missionary work, was under discus-

sion. The arguments raised against it by those who doubted its utility were that it lacked apostolic sanction; that it educated men and placed weapons in their hands which they used against Christianity; that it failed to win converts from the classes among which it was carried on, and that it was occupied too much in the secularities of a work with which missions were not primarily concerned. In short,



those who express their doubts concerning the educational method in missions were usually those who, with utter honesty, insisted that the preaching of the Word, and this alone, must be the method employed for the transformation of the India nation. However, from the first there has been a growing sense that missionary education and evangelization can not be divorced. Perhaps the strongest argument that has been used against missionary education is that so few converts have been made. But, as has recently been pointed out by one who has studied the question very carefully, Mr. Farquhar, the secretary of the Y. M. C. A., Calcutta, it can not be shown that it, as a means of winning converts, has ever been a failure. "Those who are in touch with the work all over India know that more educated converts are being won than ever before, tho, being won at many points and by many agencies, they make less impression than the groups of students who came out between 1830 and 1870." The results produced by missionary effort of the educational missionaries present one of the most brilliant chapters in the history of our missions, and when the future history of missions shall be written, then the times through which we are passing will present, we are quite sure, the *unchallenged greatness* of the work done in the Christian colleges of India. As one who has for twenty-five years, in a humble way, been connected with college work, I wish to bear my testimony to the work of the educational missionary in the evangelization of India. No stronger resolution can be found in missionary literature than the one passed at the Decennial Conference in the city of

Madras, in 1902. As the last word on this question, which has been discussed so long and so often, it would seem that it ought to put to rest all doubts as to the part which the Christian college must bear in the great work of India's evangelization. It runs as follows:

"The Conference, recognizing the unique opportunity which missions possess of evangelizing those classes which are largely inaccessible to other methods of missionary agency, would hope that this declaration of their opinion may lead to the establishment of mission colleges in all large centers of population, the principle of cooperation being observed, wherever possible."

It should be remembered that this conference was composed of veteran missionaries, the youngest member of the body having to show a service of not less than ten years.

The exact position, however, which the Christian college occupies, it may be well to note, is not *chief* or *first*. No one interested in college work and truly committed to the problem of evangelization would give the Christian college the first place. It is a means to an end, and is only one of the means used by the Christian missionary to accomplish this end. He believes it is a means by which the Truth as revealed in Jesus Christ can be brought to bear most effectively, because most continuously, upon the educated mind of the great India empire. The educational missionary recognizes that the Gospel is the power of God in India's evangelization, and he maintains his Christian college, because he believes that through it this power may be brought to bear upon Young India during its

most impressionable years. Much of the misapprehension which has arisen in regard to this branch of missionary work in the past has been due to men and women failing to give the educational work a fair hearing. When, however, such a hearing has been accorded to him, as in the case of the great conferences of missionaries, the conclusions arrived at have always been such as to give an honored place to this branch of missionary endeavor.

It may be well to notice the reason why there does not seem to be so large a number of converts as a result of this branch of service. There are other societies to which young men naturally turn, and which often prevent them joining the Christian Church. The Brahman Somaj, Arya Somaj movements, the Pradhana Subba, and other organizations in which New India is evincing the new life of the West, are recruiting largely from the young men who, were these societies not in existence, would find rest in the Christian Church. This is only natural in such transition periods as those through which India is passing. The more reformed societies existing, the more energetic and strenuous their life, the more likely are they to claim more of the young and energetic life which the Gospel and Christian missions have shaped. And yet, as intimated before, the missionary reports of the various societies bear us out in the statement that there are more educated converts won to-day than ever before in the history of Christian missions.

One must understand the sociological condition of India, as well as its industrial, economic and spiritual, if

he would rightly estimate the vantage-ground occupied by the Christian college. There has been in the past fifty years a mighty change wrought in the thought and life of the Hindu and Mohammedan peoples of India. Western ideas and Western conceptions are flooding the land, producing the unrest which has filled statesmen with so much uneasiness during the past year. There must be new methods used for curbing and directing this newly awakened life. No nation has been able to get along without strong religious control. If this control be not inculcated in the school and the college, it is difficult to conceive into what excesses New India may run. The English statesman apprehends this. He would introduce moral text-books in the universities as proper correctives, but he well knows that these can not take the place of the strong arm of a virile religion, such as Christianity presents and Christ taught. And so, altho bound by his no-interfering policy in matters religious, he tacitly looks to the Christian college and to the Christian missionaries to help in the great task of directing New India into proper channels of life. He recognizes clearly, that when half the young men are under the influence of the Christian missionary in any of the provinces of India, that they, at least, are being taught such self-restraint and such moral ideals, as well as such Christian conception, as, if followed, must result only in good to the community and to the nation.

The missionary has passed into a new stage in the development of his work. The question of questions during the next one hundred years of missions will not be primarily the

gaining of converts, but it will be the shaping, guiding, directing of the materials, already found in the Christian Church. If the educated men of the Christian Church are alive to their position as they ought to be, they will begin to see, as never before, what a vantage-ground they occupy in the halls of our colleges and universities. Her Christian educated mind is given an arena for the display of its power and grace over Hindu educated mind as nowhere else. The higher, then, the native Christian Church rises in the scale of education, the more influential would it become in the work of evangelization, both within and without the college walls.

There is no lever so mighty at present in India to elevate the deprest classes as the Christian college. The son of a shoemaker or of a horse-keeper, or of a *dhobie*, may, from ten to fifteen years, sit alongside of and be educated in the same college as the noblest of the land. And when these young men of the lower classes have "really put on Christ" and lived the Christ life in the college, it is impossible to fully estimate the extent of their influence. The saddest day I can conceive would be that day in which Christian students would be divorced in their educational career from the Hindu students.

I am aware that on this point there is a great difference of opinion between Christian missionaries. No less an authority than the Bishop of Madras, for twenty-five years an educational missionary in the Church of England, favors the segregation of our Christian lads, *in colleges intended for them alone*. In my humble opinion, such a course would defeat the very end in view in maintaining

our Christian college, not to speak of the doubtful character of its influence upon the Christian community. The young men who during the years of their education come into contact with the Hindu and Mohammedan lads in the same school have the best possible opportunity of learning how to meet and to gain influence over their un-Christianized fellow students.

It is true that "no counsel of perfection" has yet been discovered in human affairs. The same is true in Christian work. And yet India, constituted and organized under its complicated caste system, presents a unique problem for evangelization. It is because of this that I would emphasize the part which the Christian college has to perform in the task of evangelization. It seems to fit, as nothing else does, into all those plans which missionaries are laying to reach all grades of society. It is the common meeting-ground of all. High and low, rich and poor, are brought together in the classroom, and nothing avails them but intellect, brains, mental endowment and zeal and energy in the work of the school. The college and the university ask no questions as to the caste of a lad. They do ask in all their work and examinations how he has acquitted himself!

A word in conclusion. Under the new system of education inaugurated by the late Educational Commission in India, it is evident that our educational work must be of a better character than ever before to meet the requirements of government. This means that the missionary bodies and conferences must prepare for enlarged expenditure in this department of their work. I would suggest that it



seems to be the time for consolidation and amalgamation of our missionary forces. "Fewer colleges and better-equipped ones" is the cry. The demand seems rational. Our missions can meet the situation if they will. It ought to be clear to all that in this educational work there is a possibility for united effort as in no other part of our missionary endeavor. We should combine our forces and present the strongest combination in our educational endeavors. Churches of the same name and polity may well combine here, following the example of the Scotch Presbyterian boards, as exemplified in the Madras Christian College. A few strong colleges in each presidency would meet, it seems to me, the demand of the present. I need not add that such colleges would command the respect of the British Government and be one of the chief elements in the control of our India universities. They would furnish the best possible antidote to the Hindu

college and to the negative government college. Missionaries can not afford to disregard either, on the one hand, the aggressiveness of the Hindu college nor the subtle and deadening influences of the non-religious government college. We must maintain our Christian college in its highest efficiency to meet the demands of this period upon which India is entering. We can not be recreant to the mighty trust which has been reposed in us as Christian workers. The Christian college in India is the need of the hour. Its influence in the problem of evangelization, its development along all lines of work, its maintenance of high ideals, its strenuous upholding of the banner of the cross, its advantageous position in the development of Young India of the next twenty-five years, all combine to make it most imperative that we consider deeply and carefully the character of the college that is to be and make it attain Christian ideals.

## LARGER LIBERTY AND OPPORTUNITY IN ALBANIA

BY REV. PHINEAS B. KENNEDY, KORTCHIA, ALBANIA, TURKEY  
Missionary of the American Board

As in nature the forces of God work silently and unseen, so is He ordering His forces in bringing about the coming of His Kingdom in the earth, and the principles of Christian liberty and brotherhood are extending. The 23d of July will be remembered by people in the Turkish empire with something of the same joy as Independence Day in America. On the morning of that day I had made my usual visit to my fellow worker, Rev. G. M. Tsilka, the Albanian preacher in his room at the

city prison, where he was confined as a result of a combined effort of the Greek Bishop and the local government because he was endeavoring to have the Albanians educated in their own language. This movement was discouraged for political reasons, and now Tsilka was to be condemned to imprisonment for fifteen years. Think of it! A perfectly innocent man, his one crime being that as an Albanian he desired his people to be allowed the use of their own language! Under the Turkish Government—or misgovern-

ment—murders have been frequent; injustice has been the thing always expected from the courts. Prisons were crowded with innocent men and women; any one attending our mission services was liable to arrest on suspicion of being unfriendly to the government. To-day there was a ray of hope in all this darkness in a rumor from Monastir that Shemshe Pasha, a general in the Turkish army, had been killed, that Osman Pasha, another officer, was held prisoner and that the Young Turkish party was assuming control of the government affairs. Regiment after regiment of soldiers had refused to hunt for deserters who had gone to the mountains. We knew, also, that at least a thousand soldiers had reached Kortcha and were encamped outside of the city. The Young Turkish leader of these soldiers, Ramzi Bej. Bimbashi, was a most courteous wide-awake young man.

On the afternoon of that "great day," July 23, some young men rushed excitedly into my study and tried to announce to me some news in Albanian. They also handed me a note from Mr. Tsilka, from the prison, asking me to loan them my hektograph, adding, "And I am to be freed this afternoon." The Albanian school from that moment became the printing-office and the center of general information. Hundreds crowded in and out of the building, and a little later Mr. Tsilka himself came, informing me that all the prisoners were being released. We had the honor of writing and printing on our hektograph the first public proclamation of liberty, which we printed in the four languages of our community—Turkish, Albanian, Wallachian and Greek.

These were posted all over the city, announcing that any one who did not sign his loyalty to the "Osmanli Society" (or the Young Turkish movement for liberty) by the next Saturday evening would be considered an enemy!

In the afternoon a great meeting was also held at the Court-house, at which the officers of the government publicly acquiesced with the new movement. Had they hesitated it would have cost them their lives. There was some hesitancy on the part of the Greek Bishop, but officers of the army gave him the choice of submitting or being transported from the country. Thousands of men gladly flocked to the tents of the army during the next few days to sign their loyalty to the standards of liberty.

On the evening of the second day a great parade was held through the city and all the buildings were appropriately decorated and illuminated. The calm self-possession of the people was inspiring. Great joy was manifested over the release of the prisoners, while from the mountains came Albanian, Bulgarian and Greek revolutionary bands to sign their names and enjoy the liberty which had brought an end to the necessity for their resistance to the government. It was a bloodless revolution, in this part of the empire at least. With great enthusiasm, these strong Albanian bands marched into the mission-school property, laid down their arms, singing and cheering as they signed for liberty as loyal citizens. The most noted of these bands was that of "Cherchis Bej." The whole city turned out to welcome him and gave him a banquet at our leading hotel. A great public meeting was held on the school

property and earnest addresses were made by the leading citizens, both Christian and Moslem. It was Chërchis for whom the Turkish army had been commanded to search and kill, even should it necessitate the destruction of whole villages!

With this granting of their language to the Albanians, "a great door and effectual" is opened unto the missionaries of the Gospel. Our services have been crowded, many Moslems also being present. The Albanians, young and old, are eager for educational advantages. A former Moslem captain of a band of brigands asked us to tell America to send more missionaries to teach them. These people will make rapid strides in self-effort, but they naturally stretch out their hands to America to guide them.

We plan to build a large addition to our girl's school and to commence immediately the nucleus for an American college for young men. We need at once an Evangelical church building, which will be the first of its kind in Albania. It is to be prayerfully hoped that the Orthodox Greek Church will decide to give the people the service in their own language, but the local church is so decidedly a Greek political institution that this is scarcely to be expected. Under any circumstances, a glorious door of opportunity is opened before the American missionaries among the Albanian people, and we ask Christian friends in America to cooperate with us in giving them the Gospel of righteousness which alone "exalteth a nation." Now is the time to win Albania.

## THE ALI ILAHIS OF PERSIA

BY REV. F. M. STEAD, KERMANSHAH, PERSIA

These people call themselves "the people of the Truth" (Ahl Haq). An outsider, who knows their ways, does not ask one of them, "Art thou an Ali Ilahi?" but says, "Dost thou belong to the tribe?" In the Kermanshah region many are called "Davudis," "Nosairis," or even "Tausis." But there seems to be a hopeless confusion in the minds of the people themselves as to the distinction between these names and the sects for which they stand. "Davudis" means literally "followers of David." "Tausis" means "people of the peacock sect," and the word "Nosairi" is thought to have some relation to Nazarene. Even Moslem neighbors are startlingly inconsistent in the

names they give to their Ali Ilahi friends. A frequent appellation is "devil worshipers," but no more is usually meant by this than that the so-called devil worshiper will not curse Satan. Moslems, in one breath, often speak of Ali Ilahis living near them as Nosairis, and a moment later call them Davudis. Many of those who are popularly called Nosairis speak of themselves as Davudis, and use the name of David in swearing and invocation. Any Ali Ilahi, if afraid, will, however, declare himself a Moslem.

These heretics, as the Moslems consider them, are found in many parts of Persia. In villages where the bulk of the population is Shiah, one or two families of Ali Ilahis often live. In



many large cities groups of families, often, but not always, living near one another, are secretly Ali Ilahis. In Hamadan, most of the families along one street are adherents of this faith. But the bulk of the Ali Ilahis are in Kermanshah and its outlying districts. Isolated families and groups of families are scattered throughout the city. Whole villages in the Kermanshah plain and in adjacent plains and mountain valleys are Ali Ilahi. In the Luristan country of Posht-i-Kuh, numbers of the faith are to be found. Kirind and its villages, Gavaureh and its villages, the villages of the Beveh Nij plain, and Sahnah and its villages are almost entirely Ali Ilahi. Some of the best informed of the Ali Ilahis maintain that throughout these districts, and including the isolated villages and communities in other parts of Persia and in Turkey, the sect numbers five hundred thousand.

Many of these people live on terms of intimacy with their orthodox Moslem neighbors. They often intermarry, and in all their ordinary social and business intercourse little attention is paid to differences in religious belief. In tribal and village feuds Moslems often take sides with Ali Ilahis against Moslems, and in the same way Ali Ilahis sometimes side with Moslems against their coreligionists. The family, village and tribal bond is stronger among these Kurds than the religious. And yet fanatical Moslems, especially Persians or Turks coming from a distance, consider the Ali Ilahis unclean, and refuse to eat or sleep with them. The village of Sahnah and the town of Kirind, all Ali Ilahi, are situated on the great pilgrim road to Kerbela and Nejef,

and in these places Moslem pilgrims often refuse to buy bread or other food from Ali Ilahi hands.

That the Ali Ilahis are afraid of the Moslems is certain. Through a long course of persecution they have learned that there is no such thing as Mohammedan mercy. Hence most of them assert on every occasion that they are Sheah Moslems. This habit of denying their real faith is often ludicrous. When the Ali Ilahi is a well-known and influential person living in a notoriously Ali Ilahi section, and talking to a foreigner or some one not a Moslem, and he gravely asserts that he is a Sheah of the strictest and most straight-laced sort, it can only provoke a laugh. But in many cases the fears of the Ali Ilahis are justifiable. The sect is known and held in contempt all over Persia. When a man from Kirind or other Ali Ilahi section appears in a large city, and the people in the bazaars recognize him by his speech and dress, he is not unlikely to be insulted or even beaten. With the growth of toleration in Persia, due in part to the spread of the Babi and Bahai movements, but more largely to missionary and other foreign influence, Ali Ilahis move about the country with more impunity than in former years. In the past they were more careful to hide their religious persuasion than at present, but it is still bad enough. I have known Ali Ilahi villagers from the Sahnah district carrying loads of fruit into the nearest market town of Kangavar to be grossly insulted while trying to dispose of their produce. To substantiate their assertion on such occasions that they are Moslems, some Ali Ilahis have even made the pilgrimage to the

Sheah shrines at Kerbela, and have returned to their homes with the title Kerbelai prefixed to their names. Because of this same desire to satisfy possible persecutors, villagers under the government of Sheah Moslems, join with great gusto in the plays and processions during the mourning month of Moharram, when the whole Sheah world bewails its martyrs, Hassan and Hosein.

The actual belief of the Ali Ilahis is one of the most difficult points to be settled in connection with the investigation of Oriental religions. The Ali Ilahis are, as a rule, illiterate and possess no religious books properly so called. The religious leaders of the Ali Ilahis are called "seyids," which in the parlance of Islam means descendants of the prophet. It is difficult to see how the seyids of the Ali Ilahis have a right to claim descent from Mohammed, as the seyids of Islam do, yet this is what they do. They also wear the distinctive green dress in the form of turbans, girdles or other green garments to indicate their lineage. Most of these seyids have groups of followers who are known as their disciples, and who vary in number according to the importance of the religious leader. They themselves, in turn, owe allegiance of one sort or another to more influential men. Some of these seyids possess writings which they pretend are of great religious value, and which they guard jealously from all unbelievers. These writings consist of the sayings of wise men, former seyids of renown, which a friend or disciple has collected and put in permanent form. They are usually obscure epigrammatic verses of Kurdish poetry, giving tenets of re-

ligious belief, or maxims, relative to conduct, and occasionally predictions of future events, generally couched in terms so indefinite as to admit of several interpretations. These writings are preserved in manuscript, in note-books, and on scraps of paper, and may sometimes be found in the possession of the villagers as well as with the seyids.

Most of the Ali Ilahis have very little idea as to what they believe. They say they believe in all religions and can speak no evil of any one. To a Moslem they say they believe as he does. To a Christian they say their religion is much like Christianity. To a Bahai they say they differ little from Bahais. One of the most influential of the Ali Ilahis seyids in this region said to me once, "It is not worth your while to preach to us and try to win us to your religion, for we are near to you in belief. Go to those who are far from you in religion."

As a matter of fact, however, tho the religion of the Ali Ilahis has some semblance to Islam, it can hardly be called a Moslem sect, and tho the Ali Ilahis have some customs that might be traced to Jewish or Christian origin, yet they are far removed from these faiths. In common with Islam, the Ali Ilahis profess to believe in the prophets of the Koran and Moslem tradition. Their belief, however, like that of the Moslems, is purely an intellectual acceptance. Affection of any sort resulting in a desire to be pleasing to the prophets is unknown. Mohammed is not believed to be necessarily the last of the prophets. I have heard of some Ali Ilahis, who, having met and been greatly impress by Henry Martyn, accepted him as one of their prophets,

and to this day the descendants of the people who became acquainted with the great missionary speak of Martyn Sahib as a prophet. Many of their own religious leaders, both of the past and present, are accepted with as much reverence as the last prophet of Islam. In the home of one of the greatest of the Ali Ilahi religious leaders in this part of Persia, I was startled at the devotion and almost worship shown him by his followers. Men even kissed the gate-posts before entering his compound. The governor of a district near the home of the above-mentioned seyid said to me, "May God forgive me if He is displeased, but Seyid Rustim is my god."

Among the prophets, Ali, the son-in-law of Mohammed, is regarded as supreme. The name of the sect itself indicates that the doctrine as to Ali's nature goes even further than this and that he is regarded as divine. Ali Ilahi means a follower of the god, Ali. When questioned as to belief in Ali the people often say, "Ali is not God, yet he is not separate from God." The Sufis of Sheah Islam, however, make the same statement, so it can not be considered a distinctive tenet of the Ali Ilahi system. There are many wild myths which relate the existence of Ali thousands of years before the creation of the world and the wonderful feats he has performed by the glance of his eye or by raising his little finger. Sheah Moslems also give credence to many of these myths, but probably do not believe them so implicitly as the Ali Ilahis.

But the man who attempts to bridge the gulf between Islam and the Ali Ilahis finds much to contend with. The Ali Ilahis pay no attention to

the injunctions and prohibitions of the Koran. They neither pray, fast, nor go on pilgrimages. They feel no awe or reverence for the sacred books, as does every pious Moslem. Neither the Koran nor the Christian Scriptures are regarded as in any sense a rule of faith and practise. Many Ali Ilahis refuse to listen to Christians when they use the Scriptures as a basis of discussion, because divine revelations recorded in books are not essential to religion. The doctrine of ceremonial cleanness and uncleanness, which the Sheahs make so much of, is unknown among the Ali Ilahis. It rather pleases them than otherwise to have people of a different creed and those whom Moslems would consider unclean eat with them. The mourning for the dead Imams which Moslems regard as so important is ordinarily unheeded among the Ali Ilahis. In these as well as a hundred other particulars the Ali Ilahis seem to be a law unto themselves. Such law as they have can not be traced to the Koran at any rate.

The Ali Ilahis keep in the winter a three-days' fast. It is, however, a fast only in the Moslem sense. Nothing is eaten during the day, but extra dishes are prepared as the evening draws near, and a part of the night is given up to feasting. Of these special dishes a portion is usually sent to the house of one or more of the seyids. At the close of the three-days' fast a special feast is held. This three-days' fast is called a "fast of vows," as at this time special vows are made and sacrifices promised to one of the prophets in consideration of some favor being granted. These sacrifices are also made at other than the winter fast-time if there is



special need, such as sickness, hard times, or trouble in the family. Islam has nothing just like this, since sacrifices and similar rites, so far as they occur at all, are regarded as works of merit. The Ali Ilahis, on the other hand, do not seem to take into consideration the need of meritorious acts.

The Ali Ilahis believe in many incarnations of the Deity. They believe that God is the source of Light, and the Light Essence has often manifested itself in the prophets since the beginning of time. The real manifestation in power was in Ali, and as the original light, he is supposed to have existed for ages if not for all time. He is also the creator of the universe, and the one who brought into being the other prophets. A Christian evangelist, after talking for a long time to an Ali Ilahi audience, and being greatly encouraged by the attention all gave and the way in which every one present assented to his exposition of Christianity, was dumbfounded at last when a man remarked, "After all, Ali created Jesus out of light." They go further than this, and hold that there is a supernatural power in some men which enables them at times to perform wonderful deeds. This power is conferred, for the most part, upon dervishes.

The latter belief leads to the fire festivals for which the Ali Ilahis are noted. These usually occur at the time of the winter fast, but may occur any time a seyid chooses to gather a company of people and encourage the performance. Usually in the winter, after the three-days' fast, each of the leading seyids in a place assembles a number of people in the evening.

They feast, the seyid prays and all converse till a number of the dervishes present become drunk with excitement. These latter then gather up handfuls of live coals from the open fireplace and fill their mouths with them, quench the fire with their saliva and spit out the charcoal. They often keep this up for a half an hour, rapidly filling their mouths and spitting out the dead charcoal. One man will often gather a heap of live coals in the skirt of his coat and hand it by handfuls to the man who is eating fire or will himself throw it in a rapid stream into his mouth. It is reported that the coat is never burned in this process. Later on, the men will clap the live coals by handfuls on the backs of their necks or on their shoulders till the fire is extinguished. The dervishes in a community who eat fire are few, and usually not more than four or five in a company will undertake it. Each of the seyids of a place, however, has his own followers, and among them are fire-eaters. The seyids claim to be able to eat fire, but almost never attempt it. Only a few men, who claim to have the love of Ali in their hearts in a special manner, can do this unharmed. Others attempting it have been known to be severely burned.

So far as ignorance and superstition are concerned, the Ali Ilahis are perhaps as benighted as any class of people in Persia. Charms and written prayers bound on the arm or other part of the body are common. Little accidents or mysterious events greatly frighten them. A man claiming to have supernatural power, by simply hanging an old rag to a tree in sight of the people, can make a whole village tremble. As a rule, they know

little worth recording about their own religion, and even less about Islam. In questioning the Ali Ilahis about their knowledge of the prophets, I have often received the reply, "When did I learn anything about the prophets that I should be able to answer you?" Among these people there are many who have never heard the name of Jesus, but it would be hard to find a Moslem who has not heard at least the Koranic name for Jesus (Esa). Many Ali Ilahis say they have not even heard this. They are sitting in darkness and the shadow of death.

#### **Evangelizing the Ali Ilahis**

Until recently no serious effort has been made to reach the Ali Ilahis with the Gospel. A few visits among them, a few desultory conversations with individuals and a few portions of the Scriptures left in their homes constitute the sum of evangelistic endeavor. In the spring of 1907, however, evangelists were located in the village of Sahnah, about forty miles from Kermanshah, on the pilgrim road from Teheran to Kerbela, and since then nineteen persons have been baptized there and much prejudice and opposition overcome. Open evangelization has become in that center an accepted reality. In Kirind, an Ali Ilahi town, many are reading the Bible and some profess conversion to Christianity. In a number of other villages also, several people who have heard the Word say they believe and want to be Christians.

As yet only the hem of the Ali Ilahi garment has been touched, but

enough has been done to demonstrate the possibility and practicability of doing open evangelistic work among the Ali Ilahis, of baptizing converts in the sight of the world and of gathering them into groups and churches. Opposition and obstacles are many, but it has been proved that Ali Ilahis are far more accessible than Moslems and work among them more likely to receive immediate fruitage than work for Islam. Moslem converts usually are subjected to persecution. Ali Ilahi converts to Christianity, on the other hand, are generally called upon to endure nothing worse than petty annoyances. Open evangelistic work among Moslems, if carried on for more than a few days in a place, is almost everywhere in Persia violently opposed by the hierarchy. Among the Ali Ilahis, tho the opposition on the part of seyids is real, yet it is weak and in no sense organized, as is that of Islam, and can usually be quickly overcome. The Ali Ilahis are, further, as a class, far more open-minded and ready to accept the Gospel than the Moslems are.

The great need in the work for Ali Ilahis at present is native evangelists to systematically tour the villages and, by a longer or shorter residence in the most favorable locations, assist in gathering and training groups of believers. As the converts already won to Jesus are trained and press out into the regions beyond, or as converts from other parts of Persia can be found willing and able to engage in this work, the systematic evangelization of the Ali Ilahis will go on apace.

## MOSLEMS IN TURKEY\*

BY JAMES L. BARTON, D.D., BOSTON, MASS.

Hitherto it has been feared that Moslem fanaticism might rise in violence against the missionaries at the front if it were plainly stated that Christians in America are endeavoring through its missionaries to make Jesus Christ in His beauty and saving power known to the followers of Mohammed. For nearly fourscore and ten years we have maintained a silence that has been misinterpreted both in the East and in the West. Widely has the uncontradicted but erroneous statement been circulated that "mission boards are not working for the Christianization of Moslems," and that "no Moslems become Christian." There is even a wide difference of opinion among the missionaries and the friends of missions as to the wisdom of discussing this question. Some have feared it may result in open and fanatical violence against missionaries in Turkey and elsewhere, while others believe that the time has come when we should speak boldly and frankly.

A long step in advance was taken in the conference in Cairo, Egypt, when some seventy delegates assembled from all over the world to discuss this question. Since the conference was in a Moslem country, secrecy was maintained at that time to prevent the breaking up of the gathering. Two volumes were issued giving to the world a full report of the proceedings of the great world conference of Christians upon the subject of Mohammedanism and its relation to Christianity. There is need for inaugurating a new advance into a world occupied by 230,000,000 souls who know neither the Christ nor the Father. The new country of the American Foreign Missions calls for a new vision of the Moslem world in its strength, its needs, its accessibility, its promise, as well as in its antagonism to Christ and to those who bear His name.

The American Board comes into contact with Mohammedans in fourteen of its missions, only four of which are under a Mohammedan government. In ten of the missions in which we are at work and where Moslems dwell, like India, China, Africa and in the Philippines, there is ample religious liberty so far as the government is concerned. Our four missions in Turkey are entirely under a Mohammedan government, where the state is identified with Islam. Here there is no liberty for a Mohammedan to change his religion, while nearly all of the high official positions in the military and civil lists are filled by Mohammedans alone. They control the processes of the government, and, in spite of many promises granting freedom of conscience to all subjects of the empire, are able so to administer the affairs of state that Moslems clearly understand that no change of religion will be tolerated.

Turkey occupies a position strategic to the Moslem world. In its geographical location it commands the entrance to Persia, and is in close proximity to the North African Mohammedan states and to Arabia. The Sultan of Turkey holds in his possession the sacred cities of the 230,000,000 Mohammedans of the world. He alone is the guardian of the cities of Mecca and Medina, to which Moslem pilgrims resort by thousands each year. He is also the custodian of the sacred relics of Mohammed, kept in the Seraglio at Constantinople. For 400 years the Sultan of Turkey has held the undisputed title of "Calif" of the Moslem world. No one knows just how much this may mean, and yet we know that to no other city and to no other monarch do the Mohammedans of all races look with the same universal reverence that they look to the Sultan of Turkey and to the city of the sacred

\* From *The New York Observer*. An address delivered at North Adams, Mass., 1906.



relics. Politically and religiously Turkey is the stronghold of Islam, and the Sultan of Turkey is its supreme High Priest.

There are in Turkey between ten and twelve million Mohammedans. These include all of the official classes in the Turkish Empire north of Syria, as well as a great mass of peasantry. These do not represent a homogeneous race, but different races, often preying upon one another and frequently in open hostility to the central government. These Moslem peoples include the Turks of Asia Minor, the Albanians of Macedonia, the Kurds of eastern Turkey, the Caucasians of Asia Minor and eastern Turkey, besides Turcomans of northern Syria. The dominant people are the Turks. The other races mentioned are more or less loyal, according to circumstances. By far the greater number of Moslems in Turkey are peasants who live a simple life, taking little interest in the government or in religion. These are ignorant for the most part, are gentle, hospitable and, upon the whole, are inclined to be kindly disposed. Owing to the long conflict with Christian races, the ruling Turks are generally strongly fanatical in religious matters. The peasant in the remoter districts does not take his religion so seriously.

The Mohammedans of no country have ever had an opportunity to know Jesus Christ in His beauty and power. From the first, Islam has been in conflict with Christianity, attempting to conquer by the sword of Mohammed the Christian races to which it had access until it was stayed by the onward progress at the walls of Vienna in 1683. All the war with the Mohammedans is holy war, and holy war with them has always been war with Christians. Their histories, oral or written, record and repeat the story of the Crusades, the conflict with the Christians of Spain, their clash at arms with the Greeks, Armenians and Russians as well as other Christian peoples, until they have nearly incapacitated themselves to think of

Christians in any other light than as people to be conquered or forcibly resisted. All of these experiences with Christianity, until modern missions were begun among them, made them only hate the name of Christ. They had seen little or nothing of the gentleness, beauty and strength of Jesus Christ. Every Moslem tradition and national experience is hostile to Christianity.

Religious liberty in Turkey. If all that is required in a country to assume full religious liberty is a decree to the effect from the highest authority in the realm, then the subjects of Turkey have religious liberty. If it means freedom to worship God according to the dictates of one's conscience, then there is little religious liberty in Turkey for its Moslem subjects. In 1839 an Imperial Rescript was issued guaranteeing protection to every subject of the empire, irrespective of race or religion. In 1843 a youth of twenty years was beheaded in the streets of Constantinople and his body exposed in the streets for three days because, after once declaring himself a Mohammedan, he had become a Christian. Under pressure from the European powers the Sultan in 1844 gave a written pledge that he would take effectual measures to prevent further persecution for changes in religious belief. This was repeated in the famous Hatti Sheriff of 1856, which was understood by the Moslems as guaranteeing to them Imperial protection, even tho they should change their religion. The Treaty of Paris that year recognized this Imperial Edict as pledging the government of Turkey to full religious liberty for all its subjects.

Mohammedans began openly to purchase copies of the Turkish Testament and to study Christianity. Turks in considerable numbers in different parts of the empire became Christians and were baptized. Among these were some officials, and in one instance in Constantinople a Turkish Inman, or preacher, began openly to

proclaim Christ. By 1860 fifteen Moslem converts had been baptized in Constantinople alone, and the spirit of inquiry spread up to 1864. In the summer of that year, as the Turkish congregation was coming from its Sabbath morning service, the preacher and some twenty members were arrested, and, without trial, some of them were sent into exile.

From that day to the present time Moslems have been made to understand that there is no liberty for them to embrace Christianity. In spite of this fact, many Moslems have accepted Jesus Christ as Redeemer and Lord, for which confession some have fled the country, others have met severe persecution there, while not a few have been quietly put to death. These conditions have prevented open effort for the Mohammedans and have made Moslems who have become believers in Christ slow to make public profession of their faith. At the same time Mohammedans have not been indifferent to the Christian effort put forth for them.

Beginning with 1819 Christian missionaries have been laying foundations in that country for Christian institutions. One after another the great strategic centers in the empire have been occupied until at the present time in Constantinople, in Smyrna, in Damascus, in Salonica, in Beirut, in Bagdad, and in a hundred other cities there are established substantial evangelical churches, Christian schools of all grades, and in many of them Christian hospitals for both men and women. At Constantinople and Beirut there are extensive publishing houses that are issuing annually millions of pages of Christian literature in every language spoken by the leading races of the empire.

Over 600 foreign missionaries, representing both European and American societies, are located at these important centers of missionary operation. It is true that for the most part the effort of these missionaries has been directed hitherto, not to reaching the Moslem populations, but to the

evangelization of the nominal Christian races like the Syrians, Armenians, Greeks and Bulgarians. In Syria and in the southern and western portions of Asia Minor the Christians and the Turks speak the same language, so that the missionaries in those regions are able to converse freely with the Moslems, and they in turn can understand the language used in public worship. This is not the case in the northern and eastern portions of the country. In addition to this missionary force there are in the country over 2,000 trained native Christian pastors, preachers, evangelists and teachers who speak the languages of the country.

1. Mission stations are planted in all parts of the empire and missionaries upon the ground in large numbers know the country and the character and needs of the Mohammedans. They speak the language of the Moslems, enjoy their confidence and have access to them.

2. Colleges are firmly established from the Black Sea to Arabia and from Persia to Greece, in which Mohammedans can be received, but where Christian young men and women of other races are trained in the Turkish and Arabian language in preparation for preaching the Gospel to the Mohammedans. Thousands of graduates from these schools are found to-day in all parts of the empire.

While the highest of the Christian educational institutions of the country are attended by but few Moslem pupils, the thirst for the new learning is present among the Mohammedans also, and they have introduced much that is modern into their own national schools. Many of the official classes have taken courses of study in Europe and are thus the champions of a better educational system for their own youth of both sexes. Every phase of the modern educational system tends to break down faith in the teachings of the Koran and to shatter the prejudices of Islam. In many Christian schools to-day in Turkey, Moslem and Christian youths recite

in the same classes, join in the same sports and regard each other as friends.

3. Publication work is well established, and, in spite of a strict censorship, millions of pages of enlightening literature, as well as that which is directly Christian, are issued annually from the mission presses. This work can be almost indefinitely increased in new languages, so that every Moslem race in Turkey can thereby be directly reached. The extensive educational institutions in the empire give to the publication work greatly enhanced power and influence.

The wide circulation of Christian literature in the Turkish and Arabic languages has already had boundless influence. All modern scientific and historic literature is anti-Mohammedan. For nearly ninety years the mission presses have been busy printing a religious and educational literature in the languages read by the Moslems. This has been more widely circulated than any power upon earth can trace. Moslems read and discuss what to them are the marvels of modern science and the revelations of history. By this they are lifted out of their old narrow life and thought and made to live in a new and modern world. The Bible also in whole and in parts has been printed and circulated among the Moslems by millions of copies. These are not given away, but sold, insuring a reading and careful preservation. Last year upon the press at Beirut alone nearly 50,000,000 pages of the Bible in Arabic were printed for circulation among Moslems exclusively. The Mohammedans as a class are not to-day ignorant of the true character of Jesus Christ or of the teachings of the Gospels.

4. The lives of the missionaries during the nearly three generations of occupancy of that country have had a mighty effect in breaking down old prejudices against Christianity. The Mohammedan appreciates a life of self-sacrificing service for others, and to them this has become an entirely new revelation of the spirit of

Christianity. They have seen this spirit multiplied in the lives of native Christians, and have noted the fact that those who take the New Testament as their standard live cleaner, more honest and more truthful lives. In this way they have been led to see the beauty that there is in Jesus Christ, and to recognize the fact that belief in Him works a change in human life that is praiseworthy. In the wide contact of the Moslems with missionaries and native evangelical Christians throughout the empire they have come to hold an opinion of Christianity widely different from that held when mission work began there in 1819.

5. The Moslems of Turkey have taken careful note of the fact that out of Christianity there grows a better society. They have observed the Christian home that springs up wherever girls are educated. They recognize the fact that every Christian community supports schools for the education of its boys and girls; that industries are fostered and sobriety enforced and honesty and truthfulness demanded. They have observed that the Christian community is more aggressive and more prosperous than others, and they attribute this great change to their religion. The Christian hospital and the orphan asylums scattered far and wide in the land are teaching Turks a daily lesson of Him who came and lived on earth a servant of others, a healer of human ills and a benefactor of mankind. After two generations of observation and experiences, in spite of prejudice and hatred and bigotry, the lesson has been better learned than many of us are aware.

6. Undoubtedly the Mohammedans expect the missionaries to press upon them the superior claims of Jesus Christ. Great numbers of them have read the New Testament and the life and teachings of Paul. They know that Christianity demands of its followers that they preach Him to all men. They know that in so far as Christians in Turkey have failed hith-



erto to do this they have failed in their devotion to Him whom they profess to serve as Master. They would respect the purpose of Christians to exalt the Christ before the Mohammedans of that country, even tho they might oppose the effort. Only thus can the respect lost by the failures of the past be regained in the future.

In view of these facts, has not the time come for us as a Mission Board to make a decided advance?

1. By sending more missionaries into Turkey, not to devote their time and energies to the nominal Christian races, but to give themselves to the 12,000,000 Moslems that dwell in all parts of the empire and for whose evangelization little or no direct effort is now made.

2. By designating missionaries to work directly among the Kurds, who are a strong, sturdy, able race, occupying the mountain regions along the upper waters of the Tigris and Euphrates rivers. These probably number, including all the different tribes, not less than 3,000,000 souls, and for them, at the present time, no missionaries are exclusively at work.

3. By sending missionaries to the Albanians in western Mesopotamia, who are Moslems by name, but who are already pleading for missionaries to reside among them. A slight work has been begun in their country, and, so far as we can see, the race is ready to listen to Christian instruction and to give the Christian missionary a welcome. Within the last year an Albanian prince has pleaded with us in person to open work among the

most ancient and yet the most savage race in all Europe. We are assured of a welcome among that people numbering some 2,000,000 souls.

4. By developing the medical work to reach more fully all Moslem races and so demonstrate to them the brotherhood and sympathy of Christianity as it reveals itself in practical life. The medical missionary will receive a welcome into every Mohammedan tribe, race or community, and his work will meet always and everywhere a quick and hearty response. Turkey could almost be won to-day by the Christian physicians.

5. By planning to assist the Turks in organizing and conducting schools of all classes and grades. The time is approaching when they will be asking for this help even more loudly than they do to-day. We should have in the country forces sufficient to enable us to join hands with them in putting their educational system upon a modern, permanent basis.

6. By preparing and issuing a new, not controversial, but constructive literature in large quantities and of great variety in the language of the Mohammedans. This literature should not be mere translations, but must be produced by able men who know both the mind and belief of the Moslem, as well as the essentials of Christianity.

7. By so organizing our forces that we can present to every Moslem in Turkey such a vision of the Christ that he will see the beauty of His life and character and be led to exclaim, "My Lord and my God!"

## A TURKISH WOMAN'S DESCRIPTION OF THE REVOLUTION

A series of the most unbelievable things are going on. No bloodshed, no quarrel, no drunkenness! Yesterday, besides the crowd in the streets, a large assembly of people of different races, with flags and music, went up to the palaces of the Ministers, making them take a solemn oath to be true to the Constitution. "No abuses, no stealing," they cried to the Minister of Finance, and he took the oath. The Sheik-ul-Islam

was brought before the people. "Swear that thou wilt be true to the Constitution," said they, and he swore. The Minister of Public Instruction, said tremblingly over and over, "I will, oh, I will open schools! Bismillah!" They went to all the Ministers except that of the Interior; he was a known spy. It is a glorious page in our history that no bloody event marks our celebration of freedom.

## MOSUL (NINEVEH) AND ITS PEOPLE \*

BY DR. A. H. GRIFFITH

Mosul is in the desert on the left bank of the Tigris. It is therefore in Mesopotamia, distant nine days' journey (about 270 miles) from Bagdad (south), ten days from Mardin (north), where there is a strong

The site of Nineveh is one of utter desolation, fulfilling the prophecies of the Old Testament (cp. Nahum iii.). The mounds covering its ruins extend a long way, but there is nothing to be seen, all the excavations having



THE CHURCH MISSIONARY SOCIETY BUILDING, MOSUL

American mission, twelve days from Urumia, Persia (east), and twenty days from Aleppo (west).

Mosul is a large city of some 80,000 inhabitants—in the middle ages its chief industry was muslin, hence perhaps its name—but its chief feature of interest is that it occupies as nearly as possible the site of that ancient city Nineveh. The ruins of Nineveh lie on the right bank of the river, which is connected with Mosul by means of an ancient bridge partly composed of boats, partly of stone, the latter comprising thirty-three arches still in good repair. The Tigris is one of the swiftest rivers in the world, and when in flood the bridge of boats is often swept away.

been closed up. Close by is a small hill crowned with a mosque, and covered with a few poor huts. Ancient tradition marks this site as the burial-place of the prophet Jonah. Away in the distance tower the mountains forming the barrier between this part of Turkey and Persia, inhabited by wild Kurds and a curious race known as Yezdiyees (devil worshipers). On the left bank of the river, all around Mosul, is desert, stretching for hundreds of miles, inhabited chiefly by Arabs and their flocks. The city is still surrounded by a high wall, deficient in parts, which is pierced by eight gates. Within the city the streets are usually narrow, with "cobblestones" as pavement, but they

\* From *Mercy and Truth*.

are kept much cleaner than is usual in the East. There are really good houses to be found, with plenty of marble, for this stone is very cheap and plentiful here. It is not a good marble, and wears badly, but it lends coolness to the houses during the summer heat.

Mosul used to be a great Christian

small Protestant community, the result of many years of work by the American Presbyterian Society, who now, at their own request, have adopted the Church of England service. We have quite an Episcopate here, including a Roman Catholic archbishop, two Syrian Catholic bishops, one Chaldean, etc. The



A GROUP OF PATIENTS OF THE C. M. S. HOSPITAL, MOSUL, PERSIA

center, with many bishops and two archbishops; but many were killed by the Moslems, and many others to escape persecution embraced the creed of Islam. But Mosul still contains some thousands of Christians belonging to different churches, chiefly Syrian and Chaldean Catholic. For many years there has been a powerful Dominican mission here, and some years ago most of the adherents of these two ancient churches gave in their allegiance to Rome—the minority formed a church of their own and are termed Jacobites, named after one Jacob, a leading Protestant of that period. We possess also a

Jacobite bishop has lately been called to Mardin, where he has since been made patriarch. The Dominicans have a fine church, large schools, and a good printing-press. They are represented by half-a-dozen “fathers” and some dozen nuns, all from France.

Being alone here, my wife and I had hoped that we might occasionally have been able to partake of communion in the Jacobite Church, but we found that we should first have to “confess” to a priest and receive absolution. So, altho both the bishop and the clergy tried to make the necessary preliminaries as lax as possible, we could not see our way to ac-



cept, and therefore, with all our little Protestant community, have to wait until we have a clergyman of our own. But most of the inhabitants here are Mohammedans, almost entirely Sunnees. In the mountains near Mosul, besides the Kurds and Yezdiyees already mentioned, there are a few thousand Christians, called Maronites, who have their own clergy and bishop, and refuse submission to Rome.

The chief language used here is Arabic, but French is also spoken by a few officials. Turkish is taught in the schools. Kurdish is the language of the hill tribes, with a little Persian, and Chaldean is still used for the services in the Chaldean church, altho not commonly understood either by priests or people. Thus, to be of the greatest use here, one ought to be a good all-round-linguist!

Protestant mission work was first begun here by the American Presbyterian Board of Missions, which started work as long ago as 1860, and had schools and medical missionary work up till five years ago, when they retired altogether from Mosul, asking the C. M. S. to take over their schools. This was done, and moreover, three years ago, Dr. Sutton (whose name is a household word in Bagdad) came and started a medical mission. After two years he returned to England and resigned, and the work here was practically abandoned until the January of this year, when I was asked to carry on the work. On our arrival at Mosul we received a most hearty welcome from all classes, Christian and Moslem; but everything had to be restarted, as last autumn, in despair of finding a successor to Dr. Sutton, the society had reluctantly asked Dr. Brigstocke, of Bagdad, to visit Mosul and sell up everything.

We first secured a large house in the center of the city belonging to one of the chief Moslem families. It is

an old house, over 200 years of age, with two large compounds. The inner one we live in, the outer has been fitted up as a dispensary and small hospital. A large stable has been transformed into quite a nice waiting-room, and part of another stable has become our dispensary. The operating theater and men's wards are built on the roof, and three dark rooms, one of which was a kitchen and another a bath-room, have been altered to make three fairly decent women's wards. All this work has been done at a very small cost, most of the alterations, in fact, being done by our landlord. We have started with six beds (wooden ones; soon to be replaced by iron bedsteads, we trust), but have room for twenty-four, and expect we shall soon be full up. We have no nurse as yet, and my two assistants, altho willing to learn, do not know a great deal. So we may have to move rather slowly at first, but certainly we shall not lack patients. In two months' time I have prescribed for over 2,000 people and paid nearly 200 visits, and this altho I am only holding dispensaries twice a week instead of four times. My wife helps me at the women's dispensaries and also with operations—her one lament as she visits the people is that she is not a lady doctor. Truly we need one very badly in Mosul, and she would have a great welcome—for here, as elsewhere, there is much preventable suffering which no male Hakeem gets a chance of relieving. The diseases met with in Mosul are much the same as elsewhere in the East, with a preponderance of lung diseases, tuberculosis of bone, dysentery, cataract, etc.; the halt, the maimed, the blind fill our waiting-room and listen as we tell them of the Great Physician. Pray that the Gospel preached to the out-patients and in the wards may be the power of God unto salvation to many.

## IBRAHIM—A LATTER-DAY SAINT IN OMAN—NOT A MORMON\*

REV. JAMES CANTINE, D.D., MUSCAT, ARABIA

The experiences of our colporteurs are always interesting reading to us here on the field, illustrating, as they do, the spirit of our helpers, their methods, and the success attending this branch of our native agency. The murder of the chief fighting-man of the Sultan at Muscat has thrown the whole country into an uproar for months, and the tour Ibrahim describes is the first made this year. On his trip he took his son Abd el Ahad with him as a helper, and, sending a box of books on ahead up the coast by sailing boat, the two left Muscat on donkeys the last of May. A good deal of his report is simply "arrived at such a place, sold so many books, and left for the next village"; with the frequent remark "and had a good talk," meaning conversation about the Bible.

After having been away from Muscat about ten days, he arrives one evening at a place called Usheel, and says: "We went to the lodging-place of the sheik, but when we arrived the people of the village did not desire us, and their faces were venomous toward us, but I recognized one of the men sitting about as a former friend of mine, and when I saw him I felt that the Lord had sent before us to prepare the way for His word, and this man talked with them and persuaded them to receive us unto themselves. And when, by command of the sheik, we sat down, there sat down by my side a learned man, esteemed, very holy in Oman, and he said to me, 'Because you do not fast and do not pray you are accounted by us vile and unbelievers.' I said, 'Have you a lantern, O friend, that I can make proof of your contention?' He said, 'Bring him a light,' and when they had brought it, I said, 'You know the verse from the Koran which says that if the people of the

book were steadfast in the Law and Gospel, God would cover their offenses,' and taking from the saddle-bags a Gospel and a Koran, I said, 'Let each one, O friend, speak according to his book in the ears of those that hear.' And there were near by nearly fifty men, not counting the women and the children on the roof. And I took the sixth chapter of Matthew from the beginning to the end, and said, 'This is the teaching of our Lord Jesus, the son of Mary, and we walk by it and are judged by it as your own prophet Mohammed says.' And we talked together until the fifth hour of the night. And when, on separating for the night, we besought permission to resume our journey early in the morning, they desired us to remain until noon, which we did, selling ten Scriptures.

These religious teachers are the bane of our life in Oman, but also the means through which we often gain access to the people, who generally are quite ignorant on points of religious controversy, accepting without much question whatever is told them by these same Mullahs.

Here is another experience of Ibrahim's with this same class: "We were sitting under a tree at evening-time with many of the people around us, none of us saying a word, when I saw approaching a Mullah. All the people said among themselves, 'The Mullah has come'; 'the Mullah has come.' When he arrived, he at once asked me with severity, 'What books are these?' I said, 'Books for the wise and books for the foolish, for the rich and for the poor, books large and small, all kinds of books.' He said, 'I want the Koran, the exalted.' I showed him a Koran and a Bible. Of the latter he said, 'Of this I know nothing.' I replied that in it I could show him something that he would

\* From *Neglected Arabia*.

like. But he and all the people began speaking against me and against the Bible very foolishly. I kept quiet and did not say anything, until at last their words burned within me like fire, and I said, 'I am not afraid, O ye that are present, not of the rulers and not of the Mullahs, and do not think that I am a stranger among you, for the truth is greater than all of you, and the Word of God is stronger than all.' And I said, 'See, O my friends, what this book which has descended upon the tongue of Solomon says about wisdom,' and I read to them until the Mullah said, 'This book is useful, I will buy it.' Then I took out the Book of Psalms, and said to him, 'This is the book of the prophet David, to the which the Koran testifies.' And the Mullah said, 'This also is a good book.' And I likewise took out portion after portion until I had sold him five books, and when the people saw that the Mullah had bought they also took from me twenty-seven books, and I rejoiced greatly."

The boldness of Ibrahim is sometimes rather startling to those who travel with him, but he generally succeeds in either disarming opposition or putting it to flight. Here is another experience of his. We had been touring in the towns inland until all of his books were finished, when he went to the place to which he had sent the box of books by sea, a town called Khabura, with rather a bad reputation among our workers. He writes, "We opened the box, and, taking some books, went to the bazaar. There gathered around us a number of men to annoy us and prevent our selling, but God made their purpose vain, for as they troubled us we kept on selling until we had sold forty, when we went with our books to the house of a man who was friendly. And when they saw this a number of men came upon us, and with them a Mullah with a *misvad* (a stick for cleaning the teeth) in his hand. I knew this man, and when I saw him I said, 'O Lord,

preserve us from the cunning of this man and his violence.' And they filled the house around us and began to revile, and say, 'Why do you bring books not permitted and books of unbelievers?' I said, 'O friend, the *misvad* in your hand can not purify your mouth from vileness, nor will your white turban separate you from others, but will testify against you on the day of judgment, if you do not believe the words of the prophets.' He replied, 'I believe in Mohammed, upon whom be peace!' I said, 'And does not your prophet commend this book?' And he took from me the book of Job and said, 'See, I read here that it says that Jesus, the son of Mary, is the Son of God.' I replied, 'O slanderer, that book does not have the name of Jesus in it,' and I proved to the people that he was trying to deceive them. Then the owner of the house rebuked him, and in a rage he arose and left, after which I sold ten more books."

But all the religious teachers are not so impervious to the truth. At one place he writes: "An aged Mullah came and asked me, saying, 'How do you say that Jesus is the Son of God?' and I took the first chapter of John and explained to him, with many men standing about listening to every word. At last I said, 'Do you now believe that Jesus is the Son of God?' and he replied, 'I believe and am persuaded,' and this before all those standing about."

At the end Ibrahim sums up his report by saying: "We were twenty-five days on the road and sold four hundred and fifty Scriptures. We visited seventy-one towns and villages, and sold books in all of them but twelve. Of these seventy-one towns and villages, forty-four had never heard the words of the Gospel before, neither had the feet of the preacher trodden there. And we pray that God will bless this good seed and water it with the dew of His grace, that it may spring up in the hearts of those that heard it. In this prayer all who await the coming of our Lord will join.



## EDITORIALS

### THE HINDRANCES TO MISSIONS

Rev. J. Stuart Holden, whose refreshing ministry at St. Bartholomew's Church, New York, will be so long remembered by those who in the summer months enjoyed it, says that the "bed" and the "bushel" may not be arbitrarily chosen by our Lord in His parabolic teaching about the hiding and hindering of the light of the world. The bed naturally suggests the sleep of indolence and ease; the bushel, the activities of the commercial world. And, as he suggests, it may be that the Lord is warning us against the two great foes of all missionary witness—a selfish indolence and an absorbing activity; idle on the one hand and too busy on the other.

### THE MEN OF THIS WORLD

as our Lord said, "Are wiser in their generation than the children of light." Dr. Len Broughton, of Atlanta, recently speaking at Northfield on soul-winning, told of the way the venders of molasses went from house to house among the mountains of West Virginia, hawking their goods until the whole country was flooded and saturated with molasses.

He also very fittingly compared the ordinary preaching of the Word to sheet lightning, which simply purifies the air of miasmatic and deleterious vapors, but strikes nowhere, and the forked lightning which takes the form of a *bolt* and hits something, to the individual work which, with the same Gospel force behind it, deals with individuals and seeks to bring them one by one to definite decision.

The comparison is very happy and might be much expanded. The sheet lightning has not the intensity of the forked or chain lightning; it often seems to lack definite form, and is like a great mass of light that trembles and vibrates with life. Sometimes it is tinged decidedly red, and at other times blue or violet. Occasionally it illumines a continent of clouds and either lights up its out-

line or seems to come forth from its heart. So the preaching of the Gospel pervades the community with light and life, and purifies the moral and spiritual atmosphere, and gives a varicolored tinge and tone to the social life it permeates. It also illumines and glorifies trial. But there is needed the same Gospel message and inspired teaching in more intense form to strike home truth to the very heart of the individual; to strike down sinners in their course of evil-doing and make them tremble before God, and to bring to men a new power for holiness. And as Dr. Broughton well said, every saved soul may be a soul-saver.

### THE AROUSING OF THE LAYMEN

Among the most conspicuous signs of our day, we reckon the movement now becoming so wide-spread, among the *men* of the churches, to organize for direct Christian labor, for more systematic giving and in general more efficient service in the kingdom. Dr. John Hall used to say that he had in his congregation many men who were not church-members but "brothers-in-law," their wives being active communicants. In Dr. Landreth's address on the Brotherhood, which sparkled with wit and bristled with barbed points, feathered by innumerable stories, he so modified the old familiar rime in beginning that it read:

In the world's broad field of battle,  
In the bivouac of life,  
You may see the *Christian soldier*  
Represented by his wife.

### THE PASTOR'S RESPONSIBILITY

God has "appointed some pastors and teachers" and He has appointed them for a purpose. If a pastor is God-appointed, he is God-anointed and is responsible for his fidelity. The people are waiting and wanting to be led by God's men. They will receive their ideas and ideals largely if not wholly from their pastors, and if men and women are indifferent or an-

tagonistic to the great work which God has committed to His Church—the work of witnessing for Him among *all* nations—it is largely because the pastors have slighted or ignored the Great Commission.

There is no subject more important for the Church to bear in mind and no work that more clearly indicates the spiritual life in the Church. It is a live subject, full of thrilling interest, clarion calls to service and sacrifice, noble lives and notable signs of God's power. There is almost no sermon that can not be powerfully illustrated and enforced by incidents from missionary history.

But to advocate the cause intelligently and enthusiastically the preacher and pastor must himself have a knowledge of the facts, and must be aflame with the desire to advance the kingdom of Christ among all peoples. He must read missionary literature and keep abreast of the progress of the Gospel. Dr. A. W. Halsey, secretary of the Presbyterian Board of Foreign Missions, edits a little annual leaflet, "Points to Pastors and Laymen," that contains admirable suggestions for sermons and missionary meetings. He recommends strongly the regular use of the Great Book of Prayer, the denominational magazines and reports and the *MISSIONARY REVIEW*. For each month he suggests one or more topics with carefully selected references to current literature—books and magazines. Frequent reference to this excellent leaflet will keep the pastors and laymen abreast of the times with a great saving of time and an increase of efficiency.

#### EX-PRESIDENT CLEVELAND'S WITNESS

No more commanding figure has been found for some years, in the political world, in many respects than that of Hon. Grover Cleveland—for two terms President of the United States, and the only man who, after once being defeated at the polls, subsequently was lifted to the highest

executive office. His lamented death has emphasized what is nearly the last paragraph he ever wrote for the public eye; namely, a candid estimate of the Bible, as the most inestimable possession of men and nations. These are his words, written March 14, 1908: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of the importance of this study. I do not believe, as a people, that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship and a true apprehension of the power and wisdom and mercy of God."

#### TWO SIGNIFICANT CABLEGRAMS

The whole world is made one neighborhood—nay, also one organic body, by these new nerves of the telegraphic system, and we are getting prompt reports of all that takes place at the remotest extremities. Here are two cablegrams that illustrate this fact, one is from Peking, China:

"The Throne has ordered the compilation of a history of the reign of Kuang Hsu, the present Emperor, to include all the important affairs of the Government that have occurred in the entire dynasty. The genealogical history of the Manchu imperial clan from 1664 to 1907 has been compiled, under the direction of two imperial commissioners. About 123 literary officials were employed. The work contains 221,100 pages, and is bound in 647 volumes."

The other cablegram is from Rome: "The Pope has ordered the customary medal struck on the occasion of the festival of the Apostles SS. Peter and Paul, recalling the principal event

of the year." The medal this year is somewhat remarkable. The Pope is represented as holding in one hand the encyclical "Pascendi." A gesture of the other hand indicates a writhing hydra crawling over three books styled "The Bible," "Tradition" and "Schools," and endeavoring to destroy the encyclical. The reference evidently is to modernism.

#### GROWTH OF SOCIALISM IN GREAT BRITAIN

This was evinced at the recent Church Congress, which was marked not only by much liberal opinion in ecclesiastical matters, but by not a little socialistic sentiment which has obviously obtained in ten years a singular and increasing hold in Great Britain, and is advancing not by steps but by strides. In fact, by the confession of Englishmen themselves, its progress has been more rapid within the past decade than in any other country, until it threatens to dominate not only Parliament but the Church.

This is one of the signs of the times, and it must be met as such by the sagacious statesmen and churchmen of the immediate future. It will not "down at our bidding," and is no ghost either. There is a truth at the bottom of socialism, and that must be recognized, and by careful effort what is erroneous and extreme must be eliminated from what is true and right. There must be frank discussion and modification of existing institutions, otherwise our whole social and economic order, and even our church organizations, may suffer an earthquake shock. *Superst forces always at last manifest themselves in violent outbreak.* The wisest way is to give them a chance for legitimate and regulated activity, and this must be done by taking them in hand in time.

#### AMERICA'S DRINK BILL

Apropos of the foregoing appeal in behalf of the saloon, it may be well to look at the amount spent on stimulants, which is estimated at \$18.63

per capita, or more than \$93.00 for each family of five. These are enormous totals—the aggregate consumption of liquors, distilled and fermented, together reaching the immense sum of about \$1,500,000,000!

#### THE AMERICAN BOARD

This great organization began its legal existence June 20, 1812, when its charter was granted by the Massachusetts Legislature. It has, therefore, a chartered history of ninety-six years. Its autumnal meeting is planned for October 13-16, in the new Academy of Music, Brooklyn, N. Y., and will be the first great gathering of a religious and missionary character in that new building, with its fine equipment. The board has not met in this vicinity for fifteen years, and over five hundred delegates will undoubtedly be present.

#### INTELLIGENT BENEFACTIONS

Mrs. Russell Sage is a fine example of a wise, varied, and discriminating distributor of wealth. If her husband was a master of the art of acquiring, investing and accumulating, she is revealing unusual sagacity and capacity in distributing and disseminating. She is a woman of a deeply religious character, highly educated, and soundly loyal to the old apostolic patterns of doctrine and practise—in these respects a singular combination. It is interesting to note how she gives *in her own way*—refusing to be dictated to by others, but carefully examining the claims of every object of her beneficence and giving where, when and as she herself sees fit. She also rarely unites the two often opposite instincts of the useful and the beautiful. Goethe wisely said, "We must take care of the beautiful, for the useful will take care of itself." For example, she has made provision for the restoration and refurnishing of the Governor's room in the City Hall, New York—a room which has many historical associations, and has been at times furnished in a proper manner.



# GENERAL MISSIONARY INTELLIGENCE

## MOSLEM LANDS

### The Turkish Constitution and the Jews

None of the Sultan's subjects doubtless is more interested in or has more to expect from the new Turkish constitution than the Jew. Abd-ul-Hamid throughout his reign has shown good will toward his 500,000 Jewish subjects, and only recently exemplified his spirit of fairness by proceeding decisively against their persecutors at Jaffa. Some of the "Zionist" promoters of an independent Jewish state in Palestine see in the turn of affairs in Turkey much encouragement for their hopes. An enthusiastic English writer goes so far as to say that the Young Turks, "at whose command the liberal step has been taken, will insist on recognition of the Zionists' claim, and will make it clear to the Ottoman Government that its own interests will be best served by giving these people the permanent habitation under their own government for which they yearn." Another writer in *The American Israelite* says: "The granting of a constitution in Turkey is not only of the greatest possible benefit to the Zionist movement, but it establishes Zionism as a reality. The constitution is equal to the charter for Jewish settlement for which Dr. Herzl fought."

### The American College for Women in Turkey

The American College for Women, under the able administration of President Mary Mills Patrick and her devoted band of teachers, has been located for years in Scutari, the Asiatic section of Constantinople. Its surroundings have not been easily accessible or attractive, and a new site has at last been purchased on the European side of the Bosphorus, and has been legally transferred by the Turkish Government to the trustees of the college. The property contains between forty and fifty acres, and is on the heights, with a magnificent view, a private drive down

to the shore and a building on the quay. It is easily accessible from the city and is one of the finest sites for its purpose on the Bosphorus. A greater opportunity is promised those ready to appreciate higher education. The Scutari college has girls of nine different languages preparing for services among their people. Dr. Patrick says: "The women of Turkey stand second to none in the world for their natural ability and aptitude for progress of the highest kind. Now is the time to enlarge this institution and give it an equipment in buildings and apparatus adequate for the new demands that will immediately be made upon it." Miss Gould has become interested in the college through a visit two years ago, and the legislature of Massachusetts recently granted the college a new charter enlarging its scope and placing it in a condition to avail itself of the advantages of its new situation and of new conditions in Turkey.

### Fifty Years of Education in Turkey

After a half-century of toil for the betterment of the Sultan's subjects, Rev. H. N. Barnum calls our attention to the fact that fifty years ago there was not a college in the whole Turkish empire. To-day there are eight flourishing colleges, crowded with students. There was not even a high school of any sort, but now high schools are found in every part of the country. Common schools had been started, but without suitable text-books. "In this region probably not one in a hundred of the people knew how to read. There was no desire for education. For women it was not only not thought of, it was unthinkable. The missionary ladies gave special attention to creating a sentiment in favor of giving education, not only to girls, but to adult women, so that they might be able to read the Bible and to train their children with a degree of intelligence. The first women who began

to read were ridiculed, and many were ashamed to be known as readers, but now women who can not read are ashamed to confess it. A seminary for girls was early opened in Constantinople. The desire for the education of girls is now almost universal, and great sacrifices are made to secure it."

#### **The Sorest Evil in Turkey**

"The sorest evil in Turkey to-day," writes a missionary, "is the racial hatred that everywhere prevails between nominal Christians of different nationalities, but of the same religious rite." These nationalities belong to one faith, the Greek Orthodox Church, yet the Greek persecutes the Bulgarian, the Bulgarian retaliates upon the Servian, and the Servian upon the Rumanian, and the Rumanian upon the Greek, thus forming a circle of persecution and murder. This racial hatred puts a dark blot upon the name Christian which it is hard for the missionary to remove. And yet it is being removed slowly and surely, for, says this missionary, "it has been my privilege to see Greek, Bulgarian and Servian bow together in the same church and join in the praise of God in different languages, but with the same tune, and to regard each other as truly brethren."

#### **Memorial to Cyrus Hamlin**

In Pera, a district of Constantinople, an Armenian church has recently been dedicated which was organized in 1846, the first evangelical church in Turkey. For sixty-one years its few members held together without a place of worship and for twenty-five years without a regular pastor. Dr. Hamlin raised over \$13,000 in America after he was over eighty years old, and the people there contributed about as much more, so that the site was purchased some years ago. But not until 1904 did the government give permission to build. Dr. Hamlin was the moving spirit in the life of this church and much loved

by its members. Now that the building is erected, the people are to place in it a memorial window of the man who did so much for them. The lower story of the church has rooms for a day school, Y. M. C. A. and social gatherings. The church still needs an organ and Sunday-school furniture, which probably would cost about \$3,000, and has a debt of \$1,056 which it is struggling to make up, with a hope of help from friends in America.

#### **INDIA**

##### **Among the Sweepers of India**

Rev. A. G. M'Gaw, a Presbyterian missionary, is able to report:

We are in the midst of what is called a mass-movement which has been in progress among the sweepers of North India for fifteen or twenty years. Since 1901 I have seen the Christian population in our care grow from 1,100 to about 3,500. On my last itinerating trip, in company with my fellow workers, one of whom is ordained, we had the privilege of seeing over 500 acknowledge Christ in baptism, quite a number of them children or members of families who had become Christians before. They have been brought to Christ by the combined efforts of the overseer, the pastor-teachers, and individual Christians working voluntarily. These who were without knowledge of God, without education, without ability to apply their minds for five minutes to any abstract subject, are being transformed and uplifted, and given new ideas and hopes.

##### **Lady Dufferin Medical Association**

In 1885, under the direction of Lady Dufferin, whose husband was then Governor-General of India, a national medical association was formed, philanthropic in aim and neutral with regard to religion. Its object has been to furnish medical relief for the women of India, and the medical tuition of native female students has been an important part of its program. Among other institutions where native girls are receiving such instruction is the Government Medical College at Agra. Bishop Warne said recently that on a visit to this institution he found 86 women in attendance there, of whom 76 were

Christians. A similar statement was made at the India Jubilee by W. M. Huntly, M.D., of the Agra Medical College, and also a missionary of the Edinburgh Medical Missionary Society, which he represented as fraternal delegate at the Jubilee. Dr. Huntly said: "Many are not aware that the success of the Dufferin plan for helping Indian women has in the past depended upon the native Christian community. While girls from the Hindu and Mohammedan communities are welcome as students, more than eighty per cent. of the girls are from Christian families."

#### A Moslem Dowie

A missionary writes as follows to the *United Presbyterian*:

The Mirza Sahib of Qadian in Gurdaspur district has just died of cholera. This removes our modern "Dowie" from the Punjab. He has made several predictions. He first posed as a modern Elijah; then he ventured to claim to be Christ or one like Him. He is supposed to have a following of 40,000 to 75,000 from the Moslem community, of which he was a member. A few years ago he proclaimed that none of his followers would die of plague. Some of them did succumb thereto and the orthodox Moslems even rejoiced at his refutation. Now he himself has been carried off by cholera. It will be interesting to note the outcome of his sect. Exit Mirza Sahib.

#### A Brahman's View of Christians

A Brahman woman traveling a long distance in charge of a stranger, simply because he could be trusted as one who bore the name of Christ; this is the significant situation described in an incident contributed by Dr. James Duthie to the April number of *The Chronicle* (L. M. S.). A native Christian of Nagercoil, Mr. Apollos, a friend of Dr. Duthie, was accosted at the Tinnevely railway station by a Brahman gentleman of that place. The Brahman said to Mr. Apollos that he was sending his wife to Madras alone, and that it was a matter of concern to him to let her travel the long journey without a friend; he understood that Mr.

Apollos was a Christian; he had acquaintance with some native Christians whom he greatly respected, and if Mr. Apollos would kindly consent he would confide his wife to his care on her trip to Madras. His unusual request was of course granted, and the woman was kindly looked after on the journey.

#### A Hindu Estimate of Christianity

Among the many admissions which have been made by Hindu leaders of the character of Christ, the power of the Bible and the impotence of the Vedas and Hinduism, none are more remarkable than the following, spoken by Ven Kayya, a learned Brahman, who had read much in the Bible in three languages, and the whole New Testament in Telugu several times, but who still outwardly adhered to Hinduism. In an address to a packed audience of his fellow religionists he said:

Of one thing I am convinced, Do what you will, oppose it as we may, it is the Christian's Bible which will sooner or later work the renovation or regeneration of this land.

Scarcely less notable was the speech of a rajah, of South India, who said:

The intellectual, moral, and, to some extent, the religious regeneration of India is due to mission bodies. All the educational development of the nineteenth century is, more or less, due to missionaries, some of whom are ideal Christians. More lies before them: the realization of India's hope is with them.

#### Catholics Becoming Protestants in India

Rev. J. C. Perkins, of the Madura Mission, writes that last November a large number of Roman Catholic fishermen in one of the seaside villages, thoroughly sick of Roman Catholicism and the exactions of the priests, begged to be received into the Protestant Church.

I went to the place and found them fine, strong people, capable of being developed into a vigorous, active, Christianizing agency. Tho' the Romanists had had them and their ancestors for 300 years, they were pitifully ignorant of the most familiar stories of the Bible. They knew much about the Virgin Mary,



Joseph, and Peter, but little or nothing about Christ and His sayings. Notwithstanding many adverse circumstances, these new converts are brave, courageous, and happy in their new life. How to get means to properly man the village and provide them with a suitable place for worship and a school is the hardest question of the year.

#### **The Koran and the Plague**

The *Medical Record* reports that the efforts of the Indian Government to stamp out the plague have been enormously hampered by the refusal of the Mohammedans to evacuate infected villages, on the ground that the Koran forbade them "to flee from the wrath of God." Fully 250,000 deaths from the plague among the Moslems are estimated to have been caused by adherence to this belief.

### **CHINA**

#### **Prejudice Overcome**

A most interesting occurrence in South China proves the truth that very often hostility to or disparagement of foreign mission work arises entirely from misconception and ignorance. The Bishop of Victoria, Hongkong, desiring recently to visit Pakhoi and Lien-chou, was courteously offered a passage on a government vessel by the naval commander. Some of the naval officers who, during the voyage, acknowledged to Bishop Lander their non-belief in the need and success of missionary enterprise, were invited by him to go on shore with him and inspect the two stations he was about to visit. They accepted, and first visited the leper hospital at Pakhoi, in which a confirmation service was held, and subsequently witnessed our missionaries Mr. and Mrs. S. Wicks quietly at work at Lien-chou, where their house was pillaged not long ago by a riotous mob. The officers' prejudice vanished. They acknowledged that mission work was totally different from their former conception of it, and one of them spontaneously suggested that they should support a bed in Dr. Bradley's hospital.—*C. M. S. Gazette*.

#### **China's Language Puzzle**

The language known as Wen-li is the medium by which the classical books of China have been handed down. It is par excellence the written language of China, but it is not generally understood by the great mass of the people. The spoken language—namely, Mandarin—may also be written, and there is a good deal of colloquial literature in Mandarin. Versions of the Bible in the local patois have also been produced in several districts of the southwest, where the dialects are very numerous and diverse.

In the Chinese written language there are over 40,000 distinct characters or symbols, and this vast number is being constantly increased by the addition of new characters to represent new scientific words and modern ideas. Altho the Chinese are considered a literary people and have naturally a desire for education, yet, owing to the extreme difficulty of mastering the Chinese characters, it is estimated that only one in ten of the population can read or write.—*Contemporary Review*.

#### **How an English Visitor Was Feasted**

C. E. Wilson writes thus of a feast given in his honor:

Crossing over to Hanyang, the third city of the group, we were delighted to be able to visit the mission station of the American Baptist Missionary Union that has recently put up a handsome and well-equipped hospital under the charge of Dr. Huntley. He is an English Baptist, a former student of the Pastors' College, and he showed us the greatest kindness and hospitality. In honor of our visit, a British flag was hoisted on the hospital flagstaff, and we were entertained by the staff to our first Chinese feast. It is an ordeal to be remembered—one's first effort to eat, in company, with chopsticks. About fifteen of us sat down together, the doctor and ourselves being the only foreigners. The following is the menu:

Balls of mashed fish and white of egg; pork and seaweed; beanshoots, chunks of fat pork; stewed fish, fried fish; pork and chestnuts, chicken; peanuts; melon pips; sugar cane; pears; green tea.

We became hardened in the course of our journey in China, and learned to eat

almost anything, including slugs, and buried antiquities in the shape of preserved eggs, as green as advanced gorgonzola, and dough strings, and steamed bread, and tough goat. We came to the conclusion that the Chinese were a hardy race.

#### **A Week Without a God**

A missionary writes:

China's most important god is absent this week. "Tsao Shin," or the Kitchen God, is a piece of paper pasted over the kettle or place where food is made; he is supposed to reside in the southwest corner of the room, his favorite spot. There are no temples to him, but he is worshiped in every heathen home in the empire. Last Sunday night he was everywhere torn down and burnt, that he might ascend to heaven, and there make his report of the household affairs since last year to the Gem Emperor of Heaven. He is absent this week. This Sunday night, being Chinese New Year (Feb. 24), the people will paste up fresh papers, and the Kitchen God will return, for another year of service as arbiter over the family affairs. Tho worshiped, he nor his reports seem to be much feared. The origin of this popular deity seems to be in the memory of the first man who rubbed two sticks together and thus produced the first fire.

#### **The Prodigious Task in China**

Two facts may give some conception of the vastness of the problem of the evangelization of China. In the United Free Church of Scotland, there are some 1,600 ministers. That is about equal to, if not more than, the total number of male missionaries in China. Suppose that the ministers of the United Free Church were the only trained forces to supply the spiritual needs of Great Britain, the United States, France, Germany, Russia, Austria, Italy and Spain, when could they overtake the task? But the population of China is equal to the total population of all these lands. Here is another fact: If all the Bibles, Testaments and Scripture Portions that have ever been published by the British and Foreign American and Scottish National Bible Societies could be put into the hands of the Chinese people, a single copy to each, one-fourth of the population would still be left without a copy.—*Missionary Record*.

#### **Chinese Respect for the Dead**

An old carpenter has had his shop by the church in Tsicheo for twenty-seven years. He did well in business for many years until flood, disease and two opium-smoking sons brought the family to poverty. For two years they have not been able to pay the rent, which is 40,000 cash or about \$22 per year. He died a few weeks ago, and was buried in a coffin for which he had been offered 400,000 cash. This amount of money was sufficient to hire eight carpenters for a year, or pay his rent ten times over. They could have purchased a very good coffin for one-twentieth of this sum. Nevertheless they obeyed what I suppose was his request and buried him in the most expensive coffin that has been in Tsicheo for many a year.

Again, a very poor woman, a member of the Church, died recently. Relatives owed her more than 30,000 cash, which is a year's wages of an ordinary laborer. She prest them to give her even a part of the debt to relieve her distress, but they would do nothing for her. Almost the only help she had at last came from the Church. It was expected that the burial expenses would have to be met by subscription also. Hence it was quite a surprize when these same relatives, who had been so indifferent to her suffering while she lived, now came and provided her with a fairly good coffin, and allowed her to be buried according to the usages of the Church.—REV. W. E. MANLY, in *World-wide Missions*.

#### **Wheelbarrow-riding in China**

A journey by wheelbarrow in China must be an unforgettable experience. The barrow is a clumsy machine, with a narrow seat on each side of a central partition, while the dismal screech of the one wheel revolving on its wooden axle is worse than the sound of filing a saw. Mounted on this, the traveler is trundled and jolted along mere tracks or upon roads which, in drought or frost, are "like a rough sea solidified." A sub-agent of our

society, writing from Chefoo about a journey he took in one of these uncomfortable vehicles, alludes occasionally to the disadvantages of this method of traveling in such remarks as the following: "We had bad weather and could only travel slowly, through quagmires and streams." Or: "We passed the day in a barn, as the barrow-men were afraid to venture over the snow." Again: "The sandy river-beds we had to cross and plow through with our barrows made it very difficult to get on, altho they had but a light load."—*Bible in the World*.

### JAPAN AND KOREA

#### Russian and Japanese Dead

A very impressive interchange of international courtesies has recently taken place between the Russians and the Japanese. When Port Arthur fell many thousands of the Russian dead were buried there, their graves not always marked. Russia asked leave to gather together the remains of her soldiers and to erect a tomb over them. Japan, whose flag flies over Port Arthur, asked for permission to do this duty as an honor to the Russian dead. Some weeks ago the ceremonies of dedication were performed. Russia and Japan joined in sympathy. The Emperor of Japan had ordered General Nogi to preside at the unveiling. Sailors of the Japanese Navy carried a battle-stained flag to the tomb and lowered it. A Japanese regiment guarded the monument, which is beautiful and imposing. Russia sent two generals and an admiral. The religious ceremony was conducted by the Bishop of Peking, who had assistants, both Chinese and Russian.

#### Japanese Discipline in Korea

This very interesting incident appears in the *Christian Advocate*:

Not long since a Japanese soldier was leading a horse through the city of Pyeng Yang, when he was attracted by the green grass about the Methodist church, and led the animal through the gate. The watchful Korean sexton was

on duty, and when the horse began to browse on the shrubs he protested. The soldier answered with a kick and, after a scuffle, followed the fleeing sexton into the house of Rev. W. A. Noble, where he overtook the fugitive in a bedroom and laid open his flesh with a bayonet, dragged him down-stairs to the dining-room and gave him a parting beating and a kick. The missionary was not at home, but his wife saw it all, and lost no time in notifying the Japanese civil authorities; and, after examination, he was charged with assault and battery and intrusion upon a private dwelling, and was tried by a court-martial, found guilty upon both counts and given the maximum punishment—imprisonment for two months. Furthermore, the court deemed the regiment must be at fault in which a private could be guilty of such a misdemeanor. Accordingly, the colonel, the major, and the captain were sentenced, respectively, to three, five and seven days' confinement in their own quarters. And, finally, the lieutenant whose horse had been the unwitting cause of all this trouble, was sentenced to five days of the same sort of punishment, because it must be known throughout the army that a brigade aide-de-camp must have his orderly under better control!

#### A Changed Life

In the city of Osaka lives a man named Katsuji Aikawa, who spent sixteen years and nine months in prison and at one time was feared by all who knew him as a most desperate and hopeless criminal.

He was once a sergeant of the police at Yokohama, but was an unscrupulous and reckless fellow. A foreigner engaged in teaching the policemen one day gave him an English copy of the New Testament. Aikawa simply took it and threw it into the fire. After he had received and burned three Testaments in succession, his heart was touched by the man's kindness, but while he kept the fourth copy, he had no desire to read it. As a result of his riotous and evil ways he was finally sent to prison.

Being looked upon as a criminal and outcast, he conceived a feeling of hatred for all mankind, and plunged recklessly into crime and was punished again and again.

A severe sickness led him to deter-



mine to change his course, and he sought the guidance of a Puddhist priest. But the priest only mocked him as a wretch too vile for consideration.

It happened that there was an earnest Christian among the keepers of the prison and to him he told his distress. The man took a copy of the New Testament from his pocket, saying, "It is contrary to the regulations to give anything to prisoners, but I have so much sympathy for you that I am willing to risk my position to help you," and, saying this, he gave it to him.

Aikawa opened it and read as far as the Sermon on the Mount, and then threw it away, but the Christian keeper prayed that God would open the man's heart to the truth.

#### **Selling Temple Dust**

The following account of a man who obtains a livelihood by collecting and selling dirt and mud is from the *Kobe Herald*:

There is a man named Unosuke Yamamoto, aged sixty-five, whose daily avocation it has been since he was fourteen years old, and will be for the rest of his life, to gather all the dust which is left in the Kannon Temple in Asakusa by thousands of visitors who daily repair thither to worship, and sell it at a high price. He never lacks patrons or purchasers of this particular dust, as it ever meets with enthusiastic patronage at the hands of *geisha* and other fashionable characters who are more or less characterized with strong superstition. What do they do with the dust? They sprinkle it over small patches of ground just in front of their houses or other suitable places, the idea being somewhat of a paradoxical nature; for they consider that the spot is hallowed by this sacred dust taken from the feet of devout pilgrims, and consequently brings in many blessings and prosperity. Naturally enough, the man handles the dust as he does sugar or salt, and never regards it as "cheap as dirt"; for it supports both himself and his family quite comfortably. The best part of his business is that the more the rest of the world suffers from the stings of "hard times," the more prosperous his business grows.—*C. M. S. Gazette*.

## **AFRICA**

### **The Curse of Sectarianism in Egypt**

It might be that if fewer Christian creeds were represented in Egypt, Mohammedanism would not be so strong; for those creeds often are at war among themselves. This has been the history for centuries. There is the Greek Church, the Armenian, the Catholic, the Coptic, Evangelical Protestantism of various denominations, and there are also Jewish synagogues. The feuds of the Christian Church when Alexandria was the seat of authority, and the result of these divisions and the creeping in of human ambition, have been very vividly described by Charles Kingsley in his "Hypatia." Alexandria to-day is what it was when Kingsley wrote of it, except that Mohammedanism is the dominant religious and political power, and the Christian sects, while disunited, are not so quarrelsome among themselves as they were in the century of which Kingsley wrote. There is a very fine Greek church, and also a spacious edifice of the Church of England. American missions are not represented by showy edifices, but their influence is very marked.—*Bombay Guardian*.

### **The New Sultan of Morocco**

Abd-el-Aziz, the Sultan of Morocco, who combines a taste for modern inventions with Moslem fanaticism, has been defeated by Mulai Hafid, the claimant to the throne. Abd-el-Aziz has fled into exile, and it seems probable that the new Sultan will be recognized by Europe and America. He is unfriendly to missionaries, and may be expected to place every difficulty in the way of the Gospel that the European governments will allow.

### **Native Workers Forging to the Front**

There is much to encourage the careful reader of the reports in regard to the actual work done by the native Christians. It can not be doubted that the great majority of the 1,400 baptisms of adult converts reported

to the last synod of western Equatorial Africa, the 3,783 in Uganda, the 1,569 in South India, the 1,082 in China, are the fruit of native evangelistic work. The baptisms of specially interesting individuals, which in former days would each have been the subject of a long letter from the missionary for publication, are now, being the work of the native clergyman, seldom heard of: such, for instance, as the recent baptism by Canon Nihal Singh of an influential Hindu fakir, and by the Rev. Ihsan Ullah of his own brother after twenty years of waiting—both these clergymen well remembered by many in England. In western Equatorial Africa—that is, the old Yoruba and Niger missions—the larger part of this evangelistic work is done under the direct administration of the native church councils, and the total number of Christians has multiplied threefold in ten years, from 8,000 to 24,000; in Uganda, as is well known, it is done without English money, tho not without English administration."

#### Heathen Longing for the Truth

Mr. J. Hofmeister, a missionary of the German Baptists in Kamerun, German West Africa, tells in a very interesting manner of the readiness of the heathen, to whom he preaches, to receive the Gospel. In Ndgobon the people were so hungry for salvation, that they accepted the message, which he brought, as a direct personal message to themselves, and they immediately decided that the Word of God must be their rule of conduct in future. . . . When he told them that they now must give up all works of darkness, especially magic and witchcraft, which are so closely connected with heathen living, because they are falsehood and evil, they were immediately ready to do this. They said, "It is true, we have never gained anything by magic nor have we found satisfaction in it. We will give it up, but you must give us the truth. It was clear to them at once that the loving Father of whom the Christian missionary

spoke to them had a complete right to their full surrender and submission. They continued to ask the most astonishing questions and could not hear enough of Him. And to make sure of the coming of the one teacher, with whom they were willing to be satisfied in the beginning, they at once selected a place for the station to be built.

In South Ndogobengegi, the chief, Sada, begged for the sending of a teacher so pitifully that his request was finally granted. To try the sincerity of this chief, he was told by the missionary to deliver up all his instruments of sorcery. A terrific struggle with self ensued, for he had inherited the magic instruments from father and grandfather. He lifted one after the other from the little basket in which he kept them, and looked at each with great longing. Then he selected a few, more dear to him than others, intending to keep them back. But when he was told lovingly that God demanded a surrender of all, he put all instruments into the basket, closed it, and handed it to the missionary, saying, "Oh, do not deceive me. I want to know the truth, and I desire a teacher to show it to me." Thus comes the Macedonian cry to us from Darkest Africa to-day.

#### Taxes on the Kongo

The Rev. G. S. Jeffrey, of Ikau, writes:

The Chef de Zone, Commandant Ainti, recently sent his secretary to take the names and approximate ages of all our men and boys. He produced letters from the Governor-General and the Commissaire of the District as his authority for this action. In accordance with a new law—June, 1907—all our men and boys over fifteen years are to pay an annual tax of 14 francs, 40 cents, which tax must be paid on or after July 1st. I protested that such a tax was exorbitant, and in many cases would take nearly all the earnings of a year to meet. Our workmen receive 700 rods (28s.) and the boys 400 rods (16s.) for the year, and as the State reckons rods at 5 francs per 100, our poor fellows will have little or nothing for themselves. Money! Never mind how you get it! seems to be the maxim of

King Leopold. We as a mission really pay several francs' tax for each man we employ, and now these very men have likewise to contribute to the royal coffers. This is the way his Majesty helps forward Christian missions.—*Regions Beyond*.

#### Progress in German East Africa

The Leipzig Missionary Society has a station at Meru, at the foot of Kilimanjaro. The first two missionaries who went to that region were murdered in 1896, in a rising of the natives against the Germans, before they had time to begin their work. But as soon as a settled government was established fresh missionaries were sent out to the country, which is described as a very garden of God, with healthy mountain air, fresh cool water, green fields, groves of bananas, and glorious views. The inhabitants are largely of the Masai race; they used to live by cattle-raiding, but now the German Government has put a stop to that, they lounge about and drink beer, and all the agriculture that is carried on is done by their women. Yet even among these hard heathen hearts the story of the cross is winning its way. A few have come forward and asked for "more teaching about the history of God." The first baptisms in Meruland took place in 1905, and a little Christian church was founded. "We can not see into the hearts of men," the missionary wrote, "but I believe that these 11 young souls are truly in earnest."—*Der Missions-Freund*.

#### ISLANDS OF THE SEA

##### A Protestant Funeral in Madeira

Slowly the walls of bigotry fall away in Madeira. The faithful preaching and living of the Gospel by Methodist missionaries for years, followed up by Bishop Hartzell's work with cabinet ministers in Lisbon, have resulted in a changed attitude toward the matter of burying Protestants in Portuguese cemeteries, which the Roman Catholics consider "consecrated ground." Recently the Rev. William G. Smart conducted

the funeral of a Protestant in which two things were done that formerly were not permissible—the burial in the public cemetery and the reading of part of the Protestant ritual. Both at the house and at the cemetery many Roman Catholic neighbors listened attentively to the reading of the burial service. Thus an added opportunity for bearing public testimony is given to the Methodist workers in Madeira.—*World-wide Missions*.

#### Praise for Missionaries

The following tribute to the work of foreign missions in Papua, New Guinea, is paid by the government secretary, the acting administrator, in his annual report for 1907:

It would be probably quite safe for a white man to travel unarmed from the Purari Delta to the German boundary—far safer than to walk at night through parts of some of the cities of Europe and Australia—and this is largely due to the efforts of the London Missionary Society and the Anglican mission, while the settled and orderly condition of the southeastern islands and the Mekeo and Kuni districts reflect similar credit upon the Wesleyan and Catholic missions respectively. The debt which the government owes to the missions is therefore far greater than any amount which they may contribute to the revenue by way of customs, and it is gratifying to see that Mr. Lawrence (L. M. S. missionary) appreciates so highly whatever assistance the government has been able to give in return.—*L. M. S. Chronicle*.

#### AMERICA

##### The Anglo-Saxon as an Evangelizer

As in the past, so in the future, the Anglo-Saxon race will be the missionary race. It belongs to the genius of the race. It courses in its blood. It is a dominant passion to right things, which burns in its heart. It is a regal race. It has been conquering ever since it emerged from the forests of northern Europe. It conquered tribes and absorbed them. It conquered kingdoms when they lay in its path of empire. And when there were no more kingdoms to conquer, it fell upon the unpopulated wilds of America and Australia, and



made them to blossom as the rose. It fell upon the kingdoms of the sea, the air and the earth, and their treasures it has dragged behind its victorious chariots. From the heights of its splendor it looked down upon the weaker peoples toiling in the darkness and slavery of superstition, ignorance and wickedness, and snatching up the sword of the Spirit, the Word of God, and filled with a consuming desire to make Christ known to them as the Savior and friend of man, it has sought to evangelize the world. This, by all odds, is the biggest undertaking of the Anglo-Saxon race. Its past is the prophecy of the future. As it has succeeded hitherto, it will succeed henceforth.—*Christian Observer*.

#### Immigration Falling Off

During the first six months of the year, ending June 30, the total number of immigrants reaching the shores of the United States was 186,586, as against 739,748 for the corresponding period of 1907. This is a falling off of 553,162. In addition to this there has been a remarkable increase in the number of outward bound steerage passengers. In the six months ending June 30, 1908, the number of aliens who returned from the United States to the land of their birth, as shown by the statistics kept by the steamship companies, was 377,664. Comparing these figures with the number of arriving immigrants, we perceive the very remarkable fact that the laborers leaving this country exceeded those coming in by 191,078. With a rearrangement of the figures and one other item not yet mentioned, another interesting fact is brought out. The aliens coming into the United States in the first six months of 1907 were 739,748; those going out were 155,792; the increase to the foreign population of the United States was 573,956. In the corresponding period of 1908 the aliens coming in were only 186,586, while those going out were 377,664; the decrease, therefore, in the foreign population

of the United States was 191,078. Adding the increase for this period in 1907 to the decrease for the corresponding period in 1908, the actual difference for the corresponding periods of the two years is seen to be 765,034.

#### Christian Activity in Chicago

According to a statement recently published by A. P. Fitt:

The Baptist Missionary Training School in Chicago has just erected a magnificent new building with accommodations for 200 students (women only). The Chicago Training School (Methodist Episcopal) is also erecting a new building that will accommodate upwards of 100 more students (women only). The following figures regarding the Moody Bible Institute speak for themselves. They represent a steady growth in strictly enrolled students in the regular course, and do not include hundreds more enrolled in the evening, correspondence and extension departments.

Winter term (Jan., to Apr.)	1907	1908
Men .....	207	277
Women .....	126	140
Total .....	333	417
Summer term (May to Aug.)		
Men .....	210	245
Women .....	94	118
Total .....	304	363

#### Church Brotherhoods Cooperate

According to the New York *Tribune*, a movement has arisen for uniting all the men's organizations of evangelical religious bodies in this country in a loose general body that shall make possible the free interchange of plans and ideas of leaders, so that some common purposes which are held by the various brotherhoods may be pursued in unity and harmony. The scheme has not as yet taken definite shape, but there has already been held one conference of leaders, at which were represented the Episcopal Brotherhood of St. Andrew, the Presbyterian Brotherhood, the Men's Movement of the United Presbyterian Church, the Brotherhood of St. Paul of the Methodist Church, the Interdenominational Brotherhood

of Andrew and Philip and organization committees which are working for brotherhood movements in the Baptist and Congregational bodies. Besides these, the Wesley Brotherhood of the Methodist Church and an organization among the United Brethren of Christ have by correspondence expressed approval of the plan.

#### **A Great Men's Meeting at Montreat**

The second summer conference of the Laymen's Missionary Movement of the Southern Presbyterian Church was held at Montreat, N. C., August 8-9, and will be long remembered by those present. Practical themes for business men were discussed by both preachers and laymen, and it was evident that the Spirit of God was mightily stirring the hearts of those present. A continuous chain of prayer lasting the two days of the conference was in progress in a little tent on the hillside.

The high-tide came at the last meeting on Sunday night, when a great appeal was made by Dr. D. Clay Lilly, followed by a practical appeal by Mr. J. Campbell White. Then one of the secretaries of the Board of Foreign Missions presented a paper containing a list of twenty young men and women under appointment for foreign service, whose salaries had been already raised, but all of whom were being held back for the lack of the needed money to provide for outfit and passage. One after another, individuals arose and offered to take a hand in sending out these laborers into the harvest-fields. Rich and poor alike "offered willingly" according as the Lord had prospered them. There were many who could give only single dollars, and others five dollars, and others ten, twenty-five, fifty, one hundred. One offered his cottage-lot on the mountain-side valued at \$200; a young farmer lad, whose heart was interested already in the work and who had recently sent in \$100 to the mission board, pledged \$400 to send out a missionary of his

own. A gentleman and his wife, who are already doing great things for the Kingdom, relinquished a cherished summer trip in order to provide \$400 to send out one of these workers. Another offered \$400 to send out one, and a little later took another, and still later added \$200 to what he had already given, and the next morning added \$1,500 to the \$1,000 that he had previously given, making \$2,500 in all. A preacher and his wife gave \$2,250 as a special thank-offering for blessings received. It seemed to be infectious, this atmosphere of giving. The Spirit of the Lord had come upon this little company of about 400 people and they were "offering themselves willingly in the day of God's power," for they were His people. Within less than twenty-eight hours nearly \$20,000 was offered, and all these twenty new workers can now be sent to the field, while the remainder will no doubt be used for the better equipment of the work.

CAMERON JOHNSON.

#### **Baptist Missionary Success**

In the thought of numbers lamentably large, the returns from missionary toil and giving are puny to the insignificant and contemptible; and yet, if the facts in the case were mastered, a very different conclusion would be compelled. Take this statement as a specimen: The Baptist Missionary Union received last year to its churches in unevangelized lands no less than 10,559 members; if Europe be included, 20,346. The number first given means more than 100 churches, each with more than 100 members.

#### **Sweeping Victories for Temperance**

The year 1908 promises to be the greatest in the history of the temperance movement. The record of saloon annihilation during the first six months excelled every record for a similar length of time during the past century. From January 1 to July 1 over 6,000 saloons were abolished by the votes of the people in the various

States. At the present time over 35,000,000 of the population in the United States, according to the 1900 census, are living in "dry" territory. Of this number, 23,750,000 are living in territory "dry" under local option, 4,000,000 in territory "dry" by Federal or local decree. The population in the prohibition States is 7,319,516.

From the standpoint of the "wet" and "dry" territory, 1,215,000 square miles are "dry" under local option; 445,000 square miles "dry" by Federal or local decree; while 407,602 square miles are "dry" under State prohibition; 1,480,144 square miles of territory still remain "wet."

#### **A Plan for Giving by Apportionment**

Tho having no connection with the Laymen's Movement, a movement is abroad to systematize giving by apportioning the amounts required among the States, and then by subdividing the same among the local churches. Thus the Baptists in the recent Oklahoma Convention provided for a budget of \$1,500,000 to cover not only the current appropriations and existing debts, but to give each society a small working capital. Of this sum, when raised, the Missionary Union is to have \$767,000; The Home Missionary Society, \$588,220; and the Publication Society, \$144,780. Thirty-six States are to be enlisted in this enterprise through committees now being organized, and to whom, as in the case of the Congregational apportionment plan, will fall the duties of superintending the raising of the money in their own States.

#### **Work of Southern Baptist Women**

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, celebrated this spring its twentieth anniversary. At the convention at Hot Springs, Ark., May 14-17, the treasurer reported gifts for this year amounting to \$190,154.21. As the Woman's Missionary Union works in cooperation with both the Home and the Foreign Board of the

Convention, these gifts show a devotion to all the fields in which the denomination is at work. The union has recently begun the undertaking of supplying trained women workers both at home and abroad. It has established a missionary training school in Louisville, Ky., with a broad, thorough, and practical curriculum, and opportunities for city mission work.

During the two decades since the organization of the Woman's Missionary Union, Southern Baptist women have made money gifts amounting to \$1,262,000, yet in view of the enlarged responsibilities and opportunities of to-day, one feels that the significance of these figures lies only in the enlargement they promise for the future.—EDITH CAMPBELL CLARKE.

#### **Modification of the Chinese Exclusion Laws**

In a recent issue of the *Pacific Baptist* appears an account of a mass-meeting held a few weeks ago in Los Angeles, Cal., in the interests of a modification of the present Chinese exclusion laws. The aim was not the repeal of the laws, but the modification of the stringencies and hardships attending the enforcement of the present laws. The first meeting was presided over by Dr. Robert J. Burdette, and resolutions were presented at that time, urging that a Chinese residing in America be allowed to return to China and bring to the United States his wife and minor children.

The resolutions further suggest that if a Chinese has been three years in the United States and produces a certificate, regular upon its face, the burden of proof shall rest upon the United States Government to show that the said Chinese is unlawfully here. At present the Chinese is supposed to be guilty until he can prove that he is innocent. Many Chinese have been the dupes of designing men, and have been deported on account of some trivial technicality in the certificates. The possession of certificates regularly issued, and the



proof of long residence in this country, should be *prima facie* evidence in favor of the Chinese subject.

L. A. GOULD.

#### **A Japanese Church in Seattle**

One of the most progressive developments in Christian work in Seattle, Wash., during the past year has been that of the Japanese Congregational Church, established at the time of the Christian Endeavor Convention, held here last summer, when Rev. T. Sawaya, the secretary of the Christian Endeavor Society in Japan, united with Dr. F. J. Van Horn and a number of the Christian Japanese of the city to organize the church. The church was organized with a membership of about 20 young men and women. The congregation immediately called to its pastorate, from Japan, Rev. R. Inouye, whose work has been most successful, particularly among the Japanese young men. The regular Sunday evening audiences now number on an average 100, and once a month Rev. R. Inouye speaks at a meeting for young men in the Japanese Association Hall, which is always filled to its capacity, and frequently scores are turned away for lack of room. The congregation hopes that with the present rate of growth it will be possible to erect a building of its own by next year.

#### **Growth in Episcopal Missions**

July 20 a service was held in the chapel of the Church Missions House, as a Godspeed for 7 members of the staff of some of the distant missions returning to their work, and for 29 going out for the first time. The holy communion was celebrated by the general secretary, assisted by the associate secretary. With the departure of these recruits the number of additions to the staff of the distant mission since September 1st, 1907, will reach the gratifying total of 69. This number includes both men and women, and covers such domestic fields as Alaska, the Philippines, Porto Rico, Honolulu and Panama, as well as the foreign districts. No other

single year in the Church's missionary history can show so good a record. It is a cause for confidence for the future that the increase in money offerings should be accompanied by larger gifts of life.—*Spirit of Missions*.

#### **Presbyterian Missionary Responsibility**

The Board of Foreign Missions of our Presbyterian Church has issued a bulletin setting forth what seems to be the distinct missionary responsibility of our own branch of the Church. The facts as to the present proportions of our work are as follows: Our Church has 948 American missionary workers in the field, and these have 3,000 native workers associated with them in 28 missions found in 15 countries, having 148 stations and 2,000 out-stations. In these missions are 510 organized churches, with 85,487 communicants, and over 10,000 new members were added last year. This is nearly three times the rate of increase in the Presbyterian Church in this country. There are 91,471 who are studying the Bible in the Sabbath-schools of those missions. From our seven publishing houses 139,261,403 pages of the Scriptures and other Christian literature were issued in 27 different languages. We have 39,616 students in 1,171 schools and colleges, and 269 are preparing for the ministry. As to our work of medical missions, it may be said that over 400,000 patients were treated in 57 hospitals and 59 dispensaries, in charge of 101 American medical missionaries and nurses.—*Herald and Presbyterian*.

#### **Work of Presbyterian Women**

Thirty-eight years ago a national society was formed, which the next year reported 37 auxiliaries, 12 of which had assumed the support of a missionary; 25 mission bands; 15 missionaries, and in money, \$5,244.96. To-day the society supports 237 missionaries, and the contributions for the year just closed were \$193,327; \$4,165 of which is special

gifts to missionaries for special work. The entire contributions through the thirty-eight years have reached the splendid total of \$4,920,268.32.

#### **Is It a Lack of Nerve?**

*The Interior* is troubled because the Presbyterian board of missions can find no competent man to carry on its work on the Isthmus of Panama. It says:

Just think what a shame it will be to Presbyterianism if the board announces that it can't find in the whole Church a first-class man with the nerve—not to speak of the zest—for its Panama job! Uncle Sam's best engineer and medical officers are proud to be sent to the canal zone. The Government hasn't any trouble, either, in getting capable young fellows for the necessary clerical work in its canal offices, or even for foreman-ships out where the digging is being done.

#### **Uprising of Toronto Saints**

The Laymen's Forward Movement reports that after a few meetings and a few hours of discussion, 20 Presbyterian churches in Toronto have advanced their giving for missions from \$27,833 to \$90,700; some Anglican churches from \$20,900 to \$58,050; and seven Congregational churches from \$2,365 to \$4,750. Almost all the Presbyterian churches have adopted the weekly envelop system. The totals for the three bodies advance from \$51,300 to \$154,200.

#### **A Marvel in Mexico**

In a report of the work of the American Bible Society in Mexico during the past fiscal year, the society's agent relates that one of the most notable features of the present development of Mexico is the growth of religious tolerance. In June, says the report, "over 600 Protestants of all denominations gathered in Guanajuato for a convention of Sabbath-school workers and Young People's societies. Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanajuato, and one may still see the house in which they were besieged for a

whole day and night before they were rescued by government troops. While the convention was in session the visitors received only courtesy on every hand. The governor of the State permitted the convention to visit in a body the historic old prison, La Alhóndiga, from whose parapets ninety-seven years ago, dangled the heads of the patriots who fought with Hidalgo for their country's freedom. The governor also met and cordially welcomed a committee from the Young People's societies, sending a pleasant message to the convention, and expressing the desire to possess a collection of the essays and discourses which might be presented during the sessions. All of which goes to show that Protestantism and religious liberty are making great strides in Mexico; and one of the potent factors in this progress has always been the work of the American Bible Society."

#### **Koreans and Syrians in Yucatan**

The effect of the Gospel in bringing different races together is not yet fully understood by Christians at home. Enlightenment comes through such an incident as this. Near Merida, in Yucatan, a number of Koreans are at work on a Mexican plantation. Some of them were put in prison for refusing to work on Sunday. Investigation showed that the Koreans are Christians, who refuse to violate their consciences. They have won their liberty, attracted attention to their faith, and so found fellowship in the Presbyterian mission church at Merida. They understand very little Spanish as yet, but they have their Testaments and hymn-books brought from Korea, and enjoy meeting with the evangelical Mexican congregation every Sunday. In that same congregation at Merida are two Syrians, converted in a Presbyterian mission station on Mount Lebanon, in Syria, and using their Arabic Bibles to follow the Spanish-speaking preacher at the mission in this out-of-the-way corner of Mexico. So

every Sunday the ends of the earth meet in Merida to praise the one Lord and Savior of all.—*American Messenger*.

## EUROPE

### The Next Ecumenical Council

Eight years have passed since the memorable Ecumenical Conference in New York; and plans are already under way for the next conference, which will mark the passing of a decade. It is to be held in Edinburgh, Scotland, in June, 1910. One has only to think of the changes that have taken place in the mission fields of the world since the conference of 1900 to realize that from the viewpoint of the missionary work it is almost a new world that is to be surveyed and discussed in the Edinburgh Conference.—*Missionary Herald*.

### The London Missionary Exhibition

The exhibition entitled "The Orient in London" was opened on June 4 by Mr. Winston Churchill, President of the London Board of Trade. The immense Agricultural Hall was none too large for the variety of exhibits from missions in all parts of the world, the series of pageants, full of glow and color, representing episodes in the history of mission work, the sixteen thousand voluntary helpers who assisted in the exhibition, and for the crowds of visitors from all parts of Great Britain. Through this exhibition many who would have remained ignorant or indifferent learned something of missions. Mr. Churchill said: "We have possessed the faculty of enthusiasm for great causes which do not immediately affect us. We have learned that no man and no class or nation can ever raise itself except by trying to raise others, too."

This exhibition was a great educational event of untold value to the missionary cause and to those who gained from it a world-wide view.

### English Churchmen as Givers

At the recent Pan-Anglican Congress in London, a thank-offering was presented from England, Scotland,

Wales, Ireland and the colonies which amounted to \$1,666,040, in addition to almost as much more received at the cathedral doors. In receiving this the Archbishop of Canterbury said:

This morning, in thankfulness and hope, we make an offering—the natural acknowledgment of what great things God hath done for us. "The silver is mine and the gold is mine, saith the Lord of hosts." We who are here, and tens of thousands, remember, who are not here but far away, offer these things thankfully to the direct service of advancing His kingdom among men. But more; we desire to offer not what we have only, but what we are. Some of us have offered—very many of us, I confidently believe, can offer—our working lives unreservedly to go where the need is greatest and to "tell it out among the heathen that the Lord is King." "The silver is mine and the gold is mine, saith the Lord of hosts." But that is not all. "The latter glory of this House"—the living Church of God—"shall be greater than the former, saith the Lord of hosts." The outcome of our great mustering and our many words must, God helping us, be this—that the Society of Jesus Christ on earth, the society to which you and I belong, shall strive more valiantly, more persistently, more hopefully than ever before to mend what is broken and crooked, what is ignorant and amiss in the world around us, and to hasten on earth the coming of the Kingdom of our Lord.

### Status of the Largest Missionary Society

The Church Missionary Society reports an income of \$1,961,480; 1,361 missionaries, of whom 413 are clergymen, and 425 unmarried women; 8,133 native agents, of whom 372 are clergymen and 2 are bishops; 97,489 communicants; 344,760 adherents, and 23,081 adults and children baptized last year; with 146,038 pupils in schools of all grades.

### Sir Robert Hart

Under the title, "A Great Methodist Administrator," a writer in the *Methodist Times* tells in brief the story of what this now famous man has done in and for China. After almost fifty years of service in the Orient, Sir Robert has returned to his own country to enjoy, if it be God's



will, a well-earned rest and the fellowship of his own people. The writer justifies his caption by speaking of Sir Robert Hart as "one who, tho unattached to the Church of his fathers for many years, yet evidenced throughout his long life, through many difficulties, much that is best in her teaching, and always cherished a genuine affection for her well-being." And the *Times* adds:

Not until Chinese historiographers, when the last Emperor of the present dynasty sleeps his last long sleep, shall write up the history of the last fifty momentous years of Chinese struggles for light, will the world approximately know the wonderful achievements of this clear-headed, tender-hearted, unassuming Irishman; not until the final appraisal of human actions will the number and extent of his private deeds of kindness be summed up and appraised.

#### Danish Y. M. C. A.'s and Missions

From statements of the secretary of the Danish Y. M. C. A., published in the *Evangelisches Missions-Magazine*, we learn that the associations have taken an interest in foreign missions for some time. After the Russo-Japanese War, it was decided to commence work among the young Japanese immigrants upon the peninsula of Liao-thung, Manchuria, where the missionaries of the Danish Missionary Society are laboring, but the plan was given up because Japanese Christians took up that work. Then a conference was called and delegates from all parts of Denmark discuss the question whether or not the Y. M. C. A. should take a deeper interest in foreign missions. The question was unanimously affirmed and a secretary for foreign missions was elected. It is his duty to go up and down the land and to interest the Christian young men more thoroughly in foreign missions. Thus the members of the Y. M. C. A. in Denmark now take a very active interest in the preaching of the Gospel to the heathen. They have paid the expenses of the education of one young man who graduates this year and ex-

pects to enter upon Christian work in Liao-thung, and they are planning to pay the salary of a missionary in Madras, India, hoping that he will work more and more among the young men of India. At the same time much care is given by the different associations to the study of the mission fields, and the Danish Y. M. C. A. shows that it is as much interested in the work among the young men abroad as among those at home. The number of Y. M. C. A.'s in Denmark is about 300, with a membership of 20,000. The Y. W. C. A. has nearly the same membership and is also very much interested in foreign missions.

#### A Good Worker in Italy

A few years ago a young house-painter, Maximilian Tosetto, who had gone to Milan for employment was attracted to one of the mission halls, and he became interested in what he heard. A few months later he went to Chicago, and there found Christ in the Italian Evangelical Mission. Becoming concerned for his own countrymen, the young man took a training course as a Christian worker and returned to his native village, Campiglia dei Berici, to preach the Gospel. The day after his arrival, February 16, 1907, he began to preach in the public square, then the priests stirred up opposition and persecution began. He was obliged to give up public preaching and take to house-to-house visitation. At his own expense he bought Bibles and tracts for distribution. Tosetto takes no account of his sufferings and gives all the glory to God for the harvest he has reaped. Among those converted are Tosetto's father and sister, a shoemaker who had been a blasphemer, and several other men and women who have "witnessed a good confession." The priests are alarmed because the reading of the Bible by the people has caused a falling off in the number who attend mass. They are finding a more direct way of access to God.

## FOR THE MISSIONARY LIBRARY

THE NEW HOROSCOPE OF MISSIONS. 12mo, 248 pp. James S. Dennis, D.D. \$1.00, net. Fleming H. Revell Co., New York, 1908.

The only objection we find to Dr. Dennis' book is its ambiguous title. Horoscope is too closely identified with the superstitious ideas and practices of astrology and the conjectural forecasts of coming events on the basis of observations of the planets. This book is itself a demonstration that there is no "*horoscope* of missions"—no divination by stargazers, no calculation of nativities and occurrences by human systems of conjecture. The volume is a refutation of its name.

Aside from this, like all Dr. Dennis' work, this series of lectures takes a front rank. It is the course on the John H. Converse foundation, delivered at the McCormick Seminary, Chicago, in 1907. The book embraces four lectures and an appendix, and takes up the "The New World Consciousness," "The Strategic Aspects of the Missionary Outlook," "The New Cloud of Witnesses," and the "Fresh Annals of the Kingdom." In the appendix, Dr. Dennis adds his address at the Parliament of Religions on "The Message of Christianity to Other Religions."

The pen of this author never writes carelessly or in vain. His sentiments, convictions and opinions are those of an intelligent and devout student of the missionary problem. We have felt unusual interest in the third lecture and that on the "New Cloud of Witnesses." He estimates the number of Protestant Church members in the mission field at 1,800,000, including converts now dead. Out of this cloud of witnesses he selects representative cases. He refers to Africaner, Crowther, Tiyo Saga, in Africa; Krishna Pal in India; Kothahbyas in Burma; Epiteneto in the New Hebrides; Pomare in Tahiti; Neesima in Japan; Asaad-Esh-Shidiak in Syria; Kapiolani in Hawaii; Clement Maran in Melanesia. Then

he brings forward as more recent examples, Khama, the South African King; Dandi Kasagama, the King of Uganda; Apolo Kagwa, the Baganda statesman; pastors Marshall and Anaman, Sir Samuel Lewis and Bishop Phillips, all men of distinction and fine Christian records, plucked as brands out of the fires of African savagery. He instances Chief Paul's son in the Kongo State, Rainitrino and Rasalama, in Madagascar; Gucheng and Pao in Lifu; Chang and Wang in Manchuria; Pastor Chia Chin, and Rev Iap Han-cheong in China; Rev. Boon Boon-Itt in Siam, and many others. This chapter might be expanded into a volume, and would prove a great accession to our missionary literature. To our minds, there is neither argument nor apology for missions that compares in conclusiveness with this—the actual and undeniable fruits. Physical miracles have ceased, but there runs an increasing current of *spiritual* miracles through modern mission history, which they would do well to observe and study who find themselves tempted to eliminate the supernatural factor from both the Bible and history.

THE LIFE OF JOHN WILKINSON. By Samuel Hinds Wilkinson. 8vo, 350 pp. Morgan & Scott, London. 1908.

This volume is a faithful, filial portrait of a remarkable father. We have known the subject of this memoir for more than twenty years, and with growing intimacy. He was a man of one aim. He sincerely sought first the Kingdom of God and His righteousness, and he found that "all these things were added unto him." We account it a great achievement to exhibit and illustrate this great fact that so few are ready to accept and appropriate that *when-ever primary things are put in the primary place, God adds the secondary without our seeking them at all*; while, on the other hand, if we put the *secondary* in the place of the *primary*, we forfeit the primary alto-

gether, and have no promise of securing even the secondary.

Mr. Wilkinson, like J. Hudson Taylor, and George Müller, dared everything on the promise of God. And it is beautiful to see illustrated in these three departments the same essential principles—Müller in orphan work, Taylor in mission work in China, and Wilkinson in Jewish work at home and abroad. John Wilkinson entered on this work in 1854, and dropt it only when the Lord called him higher in 1907, so that there were fifty-three years of continuous and consecrated labor in essentially the same sphere, the last thirty years being occupied with the so-called "Mildmay mission to the Jews." Mr. Wilkinson's motto was "Ask God and tell His people." He used the two coordinate weapons of supplication to God and information to men. How he succeeded this modest volume tells; and we commend it to all who do work among Israelites or are interested in it.

ENZYKLOPAEDIE DES ISLAM. Geographisches, Ethnographisches und Biographisches Worterbuch der Muhammedanischen Völker. Mit Unterstützung der Internationalen Vereinigung der Akademien der Wissenschaften, und im Verein mit Hervorragenden Orientalisten. Herausgegeben von Dr. M. Th. Houtsma, Professor an der Universität Utrecht, Hauptredakteur, und A. Schaade, Redakteur. Leyden. 1908.

The first part of the first volume of a new encyclopedia of Islam has just been issued, and if the whole encyclopedia, which is to be complete in three large octavo volumes, reaches the high mark of excellence shown by this first section from *A* to *Abd*, the world of science and of missions will be greatly indebted to the International Academy of Sciences and the prominent Orientalists who have undertaken the preparation of this great work.

Altho Dr. Thomas P. Hughes' "Dictionary of Islam" has for many years been the standard work of ref-

erence on the subject, it did not profess to be an encyclopedia, but a dictionary, and was prepared especially for the use of missionaries and Orientalists from an Anglo-Indian standpoint. The "Bibliothèque Orientale," by D'Herbelot, is out of date, and general encyclopedias, even the Britannica, do not give special attention to the subdivisions of the subject of Islam. This encyclopedia is intended to contain every geographical, ethnographical and biographical subject that has direct relation to Islam and the Moslem world. Special attention is given to the literature under each topic and every article is signed. In this first part, for example, many of the geographical articles are by Huart; the article on Slavery (*ABD*) by Th. W. Juynboll; that on the Abd Allah, the Sultan of Morocco, by E. Doutte, and that on the present Sultan of Turkey also by Huart. The editorial commission appointed by the International Academy of Sciences consists of Professor De Goeje, Leyden; Professor Von Karabacek, of Vienna, and Professor Goldhizer, of Budapest. The editor-in-chief is Professor Houtsma, of Utrecht, and the work is to be published in German by E. J. Brill, of Leyden. Fifteen parts will form the first volume, and it is hoped that the entire work will be completed by 1920. It is unfortunate that in the preparation of so elaborate and scholarly a work there seems to have been no provision for illustrations or maps, altho perhaps they will be added later.

S. M. ZWEMER.

DESERT, MOUNTAIN AND ISLAND. By Von Ogden Vogt. Illustrated. Pamphlet. Presbyterian Board of Home Missions. New York. 1908.

These are studies on Indians of Arizona, New Mexico and Porto Rico as seen in the travels of the Young People's secretary. Mr. Vogt is graphic and forceful. The studies are to be commended to Young People's societies.





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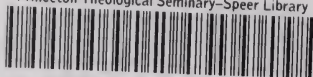
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